LIBRARIANS (continued)

BOROUGH OF STOURBRIDGE
PUBLIC LIBRARIES
SENIOR LIBRARY ASSISTANT required, suitable for ability qualified person or person with the result of Librarians' final examination. Salary—Librarian Scale (£630-£720 per annum) commencing according to qualifications and experience.
Applications, with names of two referees, to Borough Librarian, Public Library, Stourbridge, by 5th August, 1967.
A. P. ashbury, Town Clerk.
20th July, 1967.

THE INSTITUTE OF DEVELOPMENT STUDIES
in
THE UNIVERSITY OF SUSSEX
LIBRARY
Applications are invited for the post of
ASSISTANT LIBRARIAN
Candidates should be graduates, preferably with ability demonstrated in the field of the social sciences. The salary scale is £1,065 rising by £85 to £1,320, £1,410 by £90 to £1,680 by £85 to £2,100 by £75 to £2,270 per annum, plus F.S.S.U. benefits.
Applications, by letter, stating age and qualifications, to the Librarian, Institute of Development Studies at the University of Sussex, Falmer, Brighton, Sussex, with the names and addresses of two referees not later than 25th August, 1967.

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LIBRARY
APPLICATIONS are invited for the post of SUPERVISOR of Reader Services, which becomes vacant on 1st October, 1967.
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Applications (three copies) stating two referees, should be sent to arrive not later than 14th August, 1967, to the Registrar, The University of Warwick, Coventry, Warwickshire, from whom further particulars may be obtained. Please quote Ref. No. 63/67.

WORTHING PUBLIC LIBRARIES
CENTRAL LENDING LIBRARIAN
APPLICATIONS are invited for the above post, from suitably qualified persons, preferably Fellows of the Library Association. Good experience of adult lending library practice, including readers' advisory service, and staff training, essential. Salary within the range A.P. III/IV commencing point is dependent upon qualifications and experience.
Worthing is now the second largest town in Sussex with a population of about 84,000 and is a attraction more than 1,000 additional residents every year.
Further details on request from the Chief Librarian, Central Public Library, Worthing, to whom applications must be received by 17th August, 1967.
THOMAS FORD, Town Clerk.

SENIOR LIBRARY ASSISTANT
required by the British Institute of Management. Must have passed Part II of the Library Association Examination or equivalent. Good post for library school leaver and those awaiting examination results will be considered. Duties will include bibliography, procuration and work with U.D.C. Maximum age 24. Holiday arrangements for this year will be honoured. Three weeks paid leave in a full year. Hours 9.15 a.m. to 5.30 p.m., Monday-Friday. Salary according to qualifications and experience. Luncheon vouchers.
Please apply in confidence, to: Staff Officer, The British Institute of Management, 80, Fetter Lane, London, E.C.4. Tel.: HOL 3456.

GUILDHALL LIBRARY
APPLICATIONS are invited for the following posts:
(1) KEEPER (Grade [illegible]) Scale £2,270 to £2,[illegible]
(2) RESEARCH ASSISTANT (Keeper's Assistant) £1,270 to £1,[illegible]
(3) ASSISTANT [illegible]
Salary Scale [illegible]
Starting point will be [illegible] age and experience. Preference [illegible] a degree, will be considered [illegible]
Applications for (1) and (2) [illegible] Library Committee [illegible] Guildhall, E.C.2. Closing date [illegible] 1967.

more
LIBRARY appointments
other vacant appointments
and classified advertisements
appear on preceding pages

WEST BROMWICH EDUCATION COMMITTEE
WEDNESBURY COLLEGE OF TECHNOLOGY
Kendrick Street, Wednesbury.
APPLICATIONS are invited for appointment as TUTOR LIBRARIAN.
Candidates should be Chartered Librarians. Possession of a church and/or musicians in further adult library work, or in technical or reference libraries would be an advantage.
The successful candidate will be responsible for the College Library and will be expected to undertake a limited amount of lecture work on relevant topics, and/or library studies.
Salary Grade "A" £1,065 to £1,620, with additions for graduates.
Forms of application and further particulars from the Principal, to which forms should be returned within two weeks of the appearance of this advertisement in The Times.
J. M. GIFFORD, Director of Education.

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Large firm of Solicitors close to Moorgate and Liverpool Street stations requires partly qualified Librarian (P.T.O. right of Library Association) to take charge of law library and small General Library. Immediate work, knowledge of law not necessary. Pleasant working conditions in new building. Good salary according to age and experience. 5-day week. Luncheon vouchers. Superannuation, pension and sickness benefit. Write Box H.[illegible], The Times, E.C.4.

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Qualified Librarians who are considering applying for appointments in Public Libraries (Salary Scale £1,410) should write for a copy of our particulars, which gives the corresponding salary for each grade, to the Secretary, The Library Association, 7 Ridgmount Street, London, W.C.1.

COUNTY BOROUGH OF ROCHDALE
LIBRARIES AND ARTS DEPARTMENT
APPLICATIONS are invited from suitably qualified persons for the POST OF 2nd READERS ADVISER.
Salary within Librarian's Scale to a maximum of £1,620.
The person appointed will be first assistant to Central Lending Librarian and duties will include work in the Central Extensions and Commissions Section.
Applications (giving the names and addresses of two referees) to the Chief Librarian, Central Library, Esplanade, Rochdale, by 1st August, 1967.
Relationship to any Senior Officer or Member of the Council may be declared.
K. B. MOORE, LL.M., Town Clerk.

SCOTTISH CENTRAL LIBRARY
APPLICATIONS are invited for the POST OF SENIOR ASSISTANT. The salary scale is £1,410 to £1,620, plus a London weighting of £100 per annum, and superannuation. Further particulars, on application to the Librarian, Scottish Central Library, Lawnmarket, Edinburgh, 1.

BOROUGH OF HOVE
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APPLICATIONS are invited for the appointment in the Central Library of a Senior Assistant Librarian, salary according to age (subject to superannuation deduction) [illegible] Under Officers and the Staff Side of the Joint Consultative Committee of Local Government Staffs are invited to apply.
Applicants should be graduates or have passed the Library Association Examinations.
Applications, stating date of birth, marital status, whether married or single, and whether subject to superannuation deduction, and the names of two referees, should be addressed to the Town Clerk, Town Hall, Hove, Sussex, with a covering letter stating the post applied for, and the salary sought.
Canvassing, either directly or indirectly, will be a disqualification.
Relationship to any member of the Council or any Senior Officer must be disclosed.
THOMAS FORD, Town Clerk.

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CONTENTS

Luba neck-rest in wood from the central Congo, at Nationalmuseet, Copenhagen, from *Afrique noire* by Michel Leiris and Jacqueline Delange, reviewed on page 700.

FIFTY YEARS ON

THE OCTOBER REVOLUTION of 1917 may reasonably be celebrated on its fiftieth anniversary as the greatest event of the twentieth century. It is unlikely to occupy a less conspicuous place in the history of the future than the French revolution, of which it was in some respects the sequel and the culmination. If we reflect on the state of the historiography of the French revolution fifty years after the event (Carlyle's *French Revolution*, the first imaginative attempt to treat it as a great historical phenomenon, appeared in 1837), we may be less discouraged by the evident shortcomings of contemporary historical writing about the Russian revolution. Where so much—and so much evil as well as so much good—has flowed directly or indirectly from an outstanding historical event, and where so many interests have been shattered and so many passions aroused by it, half a century is a short span of time in which to place it in a just perspective.

* * *

The selection of Mr. Isaac Deutscher to deliver the Trevelyan lectures in Cambridge this year was clearly an invitation to celebrate the jubilee year (which is incidentally also the centenary of the first volume of *Das Kapital*) by a review of the achievements and significance of the revolution. Mr. Deutscher responded nobly in the lectures now published under the title *The Unfinished Revolution*. Readers familiar with his biographies of Stalin and Trotsky will not need to be reminded of the vividness and energy of his style; the argument is deployed in the narrow compass of this brief survey with the same drive and conviction as in his larger works. Readers will also recognize the same blend of faith in the ultimate destiny of the revolution with no essential humanity of outlook. Mr. Deutscher's Marxist background allows him to retain an optimism and a belief in progress more characteristic of the western world, of the nineteenth century than of the present age. How important this is for the historian of the Russian revolution may be judged by measuring the distance between the dull and grudging fulfillement of its achievements in many current western accounts and Mr. Deutscher's sympathetic, though also profoundly critical, understanding.

* * *

The starting-point must be a recognition of the magnitude of the task confronting the Bolsheviks who seized power in Petrograd fifty years ago. It has recently become fashionable to stress the beginnings of industrialization in the Russia of the 1890s under Witte, with the implication that Russia had already begun to industrialize herself before 1914, and that all that the revolution did was to continue—and perhaps temporarily to delay—the process. This is from more than one point of view an unhistorical fantasy. Witte lost the Tsar's favour—and his office—in 1903, and by 1914 much of the steam had gone out of his policies. The hostility of the land-owning interest which had brought about Witte's downfall would have been fatal to any far-reaching development of industry, which could only have been at the expense of their way of life and of the quasi-feudal society which they represented; it was only after their destruction by the revolution that the modernization of the Russian economy could be undertaken. The industrialization of the 1890s provided a valuable foundation—notably a vital, though limited, network of railways and an embryonic heavy industry—on which later work could be built. It hastened the revolution—perhaps even made it possible—by bringing into existence a small, but concentrated, factory proletariat. But it lacked the fundamental drive which the revolution afterwards imparted to the process.

In another respect, also, the industrialization carried out by the Bolsheviks differed profoundly from the work initiated by Witte. Mr. Deutscher quotes the percentages of foreign capital invested in some of Russia's leading industries before 1914: "Western shareholders owned 90 per cent of Russia's mines, 50 per cent of her chemical industry, over 40 per cent of her engineering plants, and 42 per cent of her banking stock." Just as the Indian economy has suffered in the past twenty years from distortions created by the legacy of past British investment, so the shape of Russian industry was moulded by the foreign investor who furnished the capital; in this case, the motive of the distortion was mainly military. Mr. Deutscher remarks that it was Russia's dependence on foreign capital which compelled the Provisional Government of 1917 to stay in the war, and thus hastened the Bolshevik revolution. This may be an exaggeration. But it is clearly true that the withholding of foreign capital after the revolution, though it was the source of enormous hardships and difficulties, was a powerful influence in shaping the lines which the process of industrialization eventually took; and, in spite of its immense human and material cost, it is difficult to see any other course which could so rapidly have raised Russia, and the Russian people, to their present levels of industrial achievement and material welfare.

* * *

It is indeed difficult to do justice to the magnitude and the astonishing speed of this process—starting in a country devastated by seven years of war and civil war, and interrupted by a further and still more destructive war. The major symptom of what has been gained is what Mr. Deutscher calls "the massive urbanization of the U.S.S.R." An increase in the urban population of 100 millions since 1917 means that town-dwellers, who formed 15 per cent of the population before the revolution, now account for nearly 60 per cent. The mass migration from countryside to town, the transformation of the peasant into a factory or office worker, which has been the main factor in bringing about this change, has been, of course, only one element in a more comprehensive process. Literacy has come to the whole population, including the non-Russian peoples of the outlying regions of European Russia and of Central Asia. Education is within the reach of all, and higher education of many. Men and women whose

ISAAC DEUTSCHER: *The Unfinished Revolution: Russia 1917-1967.* The George Macaulay Trevelyan Lectures, 115pp. Oxford University Press. 21s.

fathers and grandfathers were peasants, and whose great-grandfathers were serfs, operate, design and invent the most sophisticated modern machines. In the space of fifty years a primitive and backward people has been enabled to build up for itself a new kind of life and a new civilization. The magnitude, the extent and the speed of this advance are surely without parallel.

It would be wrong to pass over in silence—and Mr. Deutscher is not tempted to do so—the cost of this operation in human suffering, on the other ambiguous aspects. The most cruel burdens fell on the peasants who formed the mass of the Russian people. The drawing off of surplus population from the land, the reorganization of agriculture and the introduction of modern and large-scale methods of cultivation were a necessity if the country was to move forward and take its place in the modern world. The callousness and the brutalities with which the task was accomplished can be explained by the conditions in which it was undertaken—notably by the weakness of the regime in the countryside and the alienation of the peasant from it—but have left their stain on subsequent Soviet history. The spread of knowledge, enlightenment and scientific sophistication, real and immensely significant though it has been, has taken place within a rigidly confined ideological framework, and to the accompaniment of a relentless persecution of heretical opinions; and, though similar symptoms have been present in some of the great intellectual movements of the past in the western world, the degree of intellectual regimentation in the Soviet Union—thanks in part to the scope and suddenness of the explosion, and in part to modern technical facilities—has been extraordinarily rigid and severe. The ambiguities of de-Stalinization have thrown the underlying struggle into sharp relief. It is significant, and perhaps encouraging, that the controversy about the necessary and permissible degree of intellectual freedom is today being carried on with a hitherto unusual frankness and publicity in Soviet journals.

Mr. Deutscher approaches tentatively and with some misgivings the problem of the new groups of bureaucrats, technocrats, managers and top-ranking intellectuals, who have been popularized in some recent writings as a "new class"—a class living, in the Marxist sense, on the surplus value produced by the worker and constituting an exploiting class. The existence of these materially privileged strata in Soviet society is open and apparent. On the other hand, it does not seem that they are sufficiently homogeneous to have developed the close bonds of common interest and common outlook which are the essential basis of a "class", or that they have either the will or the capacity to act as a united pressure group in Soviet policies. Mr. Deutscher derives their peculiar quality, as a class and yet not a class, from two specific features. They enjoy privileges exclusively in respect of consumption and not of accumulation: they cannot acquire property in the means of production, and become capitalists or members of a bourgeoisie in the Marxist sense. And it follows from this that the group does not and cannot consolidate itself. It has no inherited property, and is dissolved and re-formed from one generation to the next. As long as Soviet society retains its fluidity, it will remain revolutionary.

* * *

The same answer applies in part to the problem of equality in modern industrial society. Marx, who analysed the contemporary world through deeply absorbed Hegelian categories of thought, believed that what he called "abstract human labour" had been perverted by the division of labour, which was the characteristic tool of capitalism, into an object of exploitation. The division of labour was the fundamental evil; and it was only when this was overcome that the worker would emerge no longer as an object, but as an individual in his own right. This would in turn involve the disappearance of the distinction not only between the urban and the rural worker (the peasant was already a dying class under capitalism), but also between mental and physical labour, between brain and brawn. These conceptions were rooted in Marxist thinking, and found their expression in Lenin's vision, in *State and Revolution*, of the now simplified tasks of administration performed by ordinary workers in rotation, and in early experiments, after the victory of the revolution, in workers' control over the factories.

Marx seems to have remained convinced that industrial and technological development would lead to a greater uniformity and not to a further diversification of labour; and a certain tendency can undoubtedly be found in modern conditions to efface or blur the line of demarcation between skilled and unskilled labour. But the main development in the most advanced modern industries has been to call for the creation of a large elite of managers, scientists and skilled technicians, far removed from the mass of relatively unskilled and unspecialized workers who will in any foreseeable future remain a numerical majority in the labour force. Lenin did not shrink from preaching the necessity for a political elite when he came to consider the organization and functioning of the party; and after the revolution he found himself making eloquent pleas for "one-man management" in the factory. In the 1930s Stalin imparted his usual element of cynicism into his denunciation of "levelling" as a bourgeois prejudice. But he had put his finger on a real problem, and one by no means confined to the Soviet Union.

Revolutions do not easily live down the Utopian visions which have inspired them. Indeed it may be said that a society which has no Utopia to revisit is in a state of decay. But to peer into the future is, as Marx knew, a hazardous job; and it is easier to analyse the direction than to postulate the goal. Mr. Deutscher has his Utopias for the Russian revolution. When he contemplates the Utopia of Liberty, he is content to build it out of the bricks of the past. The Soviet Union, whose revolution contained bourgeois, as well as proletarian elements, has still to catch up with the old "bourgeois-liberal programmes".

It needs to obtain control over its governments and to transform the state . . . into an instrument of the nation's democratically expressed will and interest. It needs, in the first instance, to re-establish freedom of expression and association.

But the Utopia of Equality, of the classless and stateless society, is more intangible, and more difficult to define or describe. Mr. Deutscher ends his chapter on the social structure of the U.S.S.R. with the reflection that the spread of secondary education is creating an intelligentsia in larger numbers than can be absorbed by the universities and in non-manual occupations, and that the consequent growth of an educated stratum of the working class will press heavily on the bureaucratic and managerial strata above. It may be that these pressures will result in enforcing a greater equality of status between manual and non-manual workers, such as has occurred in some western countries. No advanced society is likely in any future that can be foreseen to renounce in principle the ideal of equality. But a large mark of interrogation hangs over the question how equality is to be realized—or even defined—in modern industrial society.

* * *

The relations of the U.S.S.R. to the outside world are a topic of absorbing interest, which has naturally attracted more attention abroad than any other aspect of Soviet policy. Here Mr. Deutscher presents, no doubt for reasons of space, a rather simplified picture. He begins by pointing out that all orthodox Marxists, including the early Bolshevik leaders, looked forward to the socialist revolution as an international event, and effectively quotes Engels's denunciation of the narrow-mindedness of socialists who believed that their own nation was destined by its own efforts to achieve the victory of socialism. Belief in the international character of the revolution was firmly held and inculcated by Lenin down to the time of his death.

Then, in the middle 1920s, Stalin and Bukharin, with Trotsky, Kamenev and Zinoviev in opposition, propounded the famous doctrine of socialism in one country. This led to the identification of the interests of socialism with Russian national interest. In the pursuit of national security, Stalin soft-pedalled the cause of the socialist revolution elsewhere, muzzled and eventually dissolved the Comintern, and did his misguided best to insulate his country from involvement in foreign conflicts. Hence the refusal to allow German communists to collaborate with the Social-Democratic Party in resisting the rise of Hitler; hence the Soviet-German pact of 1939, the acceptance in 1945 of the partition of Europe into zones of influence, and the failure to support the Chinese communists against Chiang Kai-shek down to the very moment when they proved victorious by their own exertions. All these were disastrous instances of the subordination of the interests of socialism and world revolution to a narrowly conceived *Realpolitik*. It is not surprising that the socialists of other countries have by and large turned against the U.S.S.R.

The picture is correct so far as it goes. But it perhaps fails to do justice to a dilemma which the makers of Soviet foreign policy have faced from the beginning, and still face today. Lenin, at the time of Brest-Litovsk, had to meet a charge from his more idealistic followers of sacrificing the true socialist cause by seeking an accommodation with an imperialist power, and defended himself on the ground of the need to preserve the socialist revolution in the one country where it had been achieved. In the trade agreement with Great Britain in 1921, and at the Genoa conference in the following year, Lenin showed himself willing to seek peaceful coexistence with the western powers through an implied or explicit promise to call off Soviet propaganda for world revolution. It is true that where Lenin had merely leaned a little to one side of the fence Stalin came down with a bump. But the fence was there, and it was impossible to sit on it indefinitely. Stalin might have argued that Lenin had, at least pointed in that direction.

The story of the 1930s is inevitably told nowadays with the hindsight of 1939 and after. Mr. Deutscher notes with some apparent surprise that, in spite of de-Stalinization, the Soviet-German pact has never been held up to opprobrium. The reason seems clear. Nothing could be easier than to condemn Stalin for concluding the pact. But on what grounds would the condemnation rest? Was it wrong to come to terms with H[illegible] because he ehose the wrong [illegible]? Or was he wrong to come to [illegible] with any imperialist power? In [illegible] words, would the condemnation [illegible] tend to the Litvinov policy of [illegible] middle 1930s—the entry into [illegible] League of Nations, the endorsement of the Versailles treaty, the [illegible] Soviet pact and the instruction [illegible] communists of western Europe [illegible] operate united front political [illegible]? Mr. Deutscher does not make his position quite clear. But a derogatory [illegible] ing reference to the Popular [illegible] in France seems to imply that [illegible] would be critical of all these [illegible].

This indeed is the only [illegible] consistent with unqualified [illegible] an international socialism [illegible] overriding national interests; [illegible] this is, of course, the basis of [illegible] anathemas which Mao Tse-tung [illegible] today at the Soviet leaders. But [illegible] the Soviet leaders even today [illegible] the dilemma which confronted [illegible] of defending the socialist revolution [illegible] in their own country? No [illegible] voices are heard at this moment [illegible] the inner councils of Moscow [illegible] dering whether it was really [illegible] fur Mr. Kosygin to sit in [illegible] conference with President [illegible] the arch-capitalist, when he might have been devoting all his energies to the promotion of the revolutionary cause in the Far East. But this is a realistic question. There is every sign that Mr. Kosygin is doing his best to [illegible] a fence-sitting position adopted by Lenin in the early 1920s—a position familiar to diplomats and to politicians of all complexions, though not perhaps easy to reconcile with rigid adherence to socialist principles.

The penultimate chapter of Mr. Deutscher's work is devoted to an illuminating analysis of Soviet-Chinese relations in which both Mao Tse-tung also straddling policies of international [illegible] and of national self-sufficiency convicts him of having followed in Indonesia the misguided Stalin of restruining the local communists in the supposed interests of [illegible] with the Sukarno regime, and with the same disastrous results. In the chapter he reverts to the significance of the Russian revolution for the western world. He will have no truck with the theory of the gradual [illegible] almost unperceived growing [illegible] modern capitalist economies into socialism.

The fact is that, regardless of Keynesian innovations, our [illegible] process, so magnificently [illegible] in many respects, is [illegible] socially controlled. The [illegible] is whether our society can [illegible] trol and marshal its [illegible] and energies for constructive [illegible] poses, and for its own [illegible] fare. Until now our society has [illegible] this test. Our governments have [illegible] stalled slumps and depressions [illegible] planning for destruction and [illegible] rather than for life and welfare.

Little consolation can be found in the prospect of "a somewhat [illegible] nitely prolonged; and guaranteed [illegible] a perpetual balance of nuclear [illegible] rents". The stupendous [illegible] mada, by backward Russia over the past fifty years in face of the [illegible] adversa conditions poses the [illegible] what the western [illegible] achieve by giving effect to the [illegible] principle of all new social [illegible] tion". With this eloquent and [illegible] argued appeal Mr. Deutscher [illegible] what is in every way [illegible] and masterly book.

Das grosse deutsche [illegible] edited by Gerhard Wahrig [illegible] lished by C. Bertelsmann, [illegible] Gütersloh and represents an [illegible] to give the German public [illegible] lent to the *Petit-Larousse* [illegible] *Collegiate Dictionary* [illegible]. It is a considerably larger [illegible] than any of these, though [illegible] numbering (which goes up [illegible] is misleading since such [illegible] for some reason counted [illegible] the actual number of [illegible] 1,440. Quotations and [illegible] ferent usages are not given [illegible] entry is arranged logically [illegible] on any historical or general [illegible] lat basis. *Fremdwörter* are treated as things apart.

At the start there are tables of [illegible] justion and declension, [illegible] dictionary entries refer back [illegible] 100-page summary of [illegible] grammar and usage, including [illegible] tions on spelling and on the [illegible] of syllables. The whole is clearly [illegible] sented and printed, and [illegible] bound. Its cost [illegible]

CHOOSING NOT TO GO TO WAR

DAVID BOULTON: *Objection Overruled.* 319pp. MacGibbon and Kee. £2 5s.
The Pacifist Conscience. Edited by Peter Mayer. 447pp. Rupert Hart-Davis. £2 2s.

"If there is one man whom all governments quail before", the Duke of Northumberland told the House of Lords in 1909, "it is the conscientious objector no matter what government it may be that is in office." He was speaking in a debate on Lord Roberts's proposals for the introduction of compulsory military training. On this occasion their Lordships rejected the principle of conscription for the army. Seven years later, in January, 1916, a Bill conscripting single men passed through the Commons and the Lords with an overwhelming majority and for the first time a British government had to face the problem of the conscientious objector to military service. In practice, the Duke of Northumberland was proved wrong; neither Asquith's Coalition government with its residue of patrician Liberals nor its successor under the less squeamish leadership of Lloyd George showed any inclination to quail before the conscientious objector. Some conscientious objectors, with characteristic egocentricity, believed that their activities were a major embarrassment to the authorities, but for Cabinet ministers and government officials struggling with the colossal problems of military and economic organization, the conscientious objectors were only a minor irritant.

The rational treatment of conscientious objectors to military service depends upon the existence of a sophisticated and comprehensive control of the nation's manpower. In the Second World War such a control enabled the Government not only to avoid a head-on clash with conscience but also to use the talents of many individual objectors in the nation's interests. In 1916 there was no Ministry of Labour and National Service and the machinery for mobilizing manpower was primitive and inexperienced. In addition, the conscience clause in the first Military Service Act was badly drafted; the intentions of Parliament were frequently misunderstood by the tribunals and the law made no provision for those men who refused to accept the tribunal's decision. Muddle and inexperience rather than deliberate persecution led to the arrest of some 6,000 men who professed to be conscientious objectors. Under the Act these men were "deemed to have been enlisted" and were handed over to the military authorities. In the army and later in prison a few conscientious objectors were subjected to unauthorized punishments or spontaneous bullying; many others suffered to a greater or lesser degree from military and penal sanctions that had been designed to deal with a very different type of prisoner. At the time it was not easy to distinguish bona fide complaints of ill-treatment from "atrocity stories" that provided effective propaganda against the authorities. After the war truth and fabrication merged to create a new legend in pacifist and socialist mythology, a legend whose martyr-heroes were the victims of forcible feeding and Field Punishment No. 1, whose ogres were sadistic sergeants and conniving officers and whose comic relief was the prison chaplain wrestling with parishioners of unfamiliar intelligence.

No official account of this aspect of the history of the First World War has been published. As a result the government's case and that of the military and civil authorities have gone by default. The conscientious objectors and their friends have been less reticent. In 1922, John William Graham published the first full-length account which he called *Conscription and Conscience* and dedicated to "the young men who in the dark days of the war kept the faith". His book has since been regarded as authoritative not only by his fellow Quakers but also by serious historians; A. J. P. Taylor cites Graham as the source of material on the treatment of conscientious objectors in his *English History 1914-45*.

John Graham was not a conscientious objector but he had been closely associated with Quaker and pacifist activity during the war and had attended numerous tribunal hearings. His book is one-sided and on some important points inaccurate. But Graham at least had the excuse that he was writing soon after the events: wounds were still open, official documents still closed. Now, forty-five years later, David Boulton has written another account of these complex and misunderstood events. If we expect an account that is balanced where Graham's was *parti pris*, and based on official records where Graham had to rely on hearsay and memories, we shall be disappointed. What he has given us is a re-hash of Graham's material, attractively produced and with four introductory chapters analysing the forces for and against conscription. These introductory chapters are informative and help to place the main events in their historical context; but in his account of the events themselves Mr. Boulton has contributed nothing of significance that is new and has perpetuated some of Graham's inaccuracies.

The local tribunals were asked to perform a task for which they were unsuited. The tribunal members were for the most part local councillors with no particular qualification for judging the depth of a man's conscientious objection. Nor did they have an opportunity to learn from experience; applicants on conscientious grounds represented less than 10 per cent of the total number of applicants and many tribunals saw only one or two conscientious objectors throughout the war. In the urban areas the pressure of all applications was so great that cases frequently had to be settled in a few minutes. When this is remembered and the fact that the law which the tribunal members had to implement confused even the judges of the King's Bench, it is unremarkable that tribunal decisions were inconsistent and that impatient and offensive language was sometimes used. The *obiter dicta* of tribunal members quoted by Mr. Boulton were not typical. What was typical was haste and a consequent failure of communication between applicant and tribunal. In these circumstances the bogus were sometimes granted exemption and the genuine were sometimes refused. Boulton uses the words "bogus" and "genuine" with caution because the sincerity of a conscientious objection was a matter of opinion not of proof.

Similarly Mr. Boulton's examples of military brutality represent the exception rather than the rule. More than 6,000 men refusing to obey orders on conscientious grounds were placed under military law. Under the Military Service Act these men were soldiers and it was the duty of the depot commander and his staff to enforce military discipline. One is surprised to find that the authenticated cases of rough treatment were so few. When such cases did come to light the War Office Department AG 3(CO) showed little mercy with the officers and n.c.o.s responsible. The details of these cases make unpleasant reading, but in which other country in the world, one wonders, would a Brigadier-General have been dismissed in 1917 because an officer under his command permitted the irregular punishment of a man claiming to be a conscientious objector? By comparison with the United States or New Zealand or France, the British treatment of conscientious objectors was positively enlightened. To modern ears the punishments prescribed in the Army Act sound brutal enough but they were meted out to all offenders and not to conscientious objectors alone; indeed the latter were protected from the worst by the speed with which their complaints were raised on the floor of the House.

In the same way, conscientious objectors in prison found the going tough not because they were singled out for harsh treatment but because penal reform had made little impact on the more inhuman restrictions. In prison, some conscientious objectors died; others were certified insane. Mr. Boulton gives a list of seventy-three conscientious objectors who died "as a direct result of the treatment they received in prison or at military hands". Even Graham is careful to avoid such a sweeping accusation. It is true that these men died during or shortly after the war. Some committed suicide, some succumbed (together with millions) to the flu epidemic of 1918-19, some died accidentally and some were broken in health by poor conditions of life and long imprisonment. In some cases government policy contributed to their deaths, but so did the policy of the extremists in the No-Conscription Fellowship who urged their comrades to reject all government schemes for work out of prison.

Mr. Boulton's failure to produce a balanced and accurate account of these events is explained partly by the point of view from which he writes and partly by his refusal to use the official records. In his notes on sources he states that one of his principal sources has been "War Office and other Government papers". It is the aurl of vague claim that arouses suspicion. Some of the official documents are still not open to public inspection; others, including Cabinet Papers, are, but it is not clear that Mr. Boulton has consulted them. This is a pity, for he has missed an opportunity to give the old legends the kiss of truth. As it is, his account would no doubt draw from Clifford Allen the same comment that this leading conscientious objector made on *Conscription and Conscience*: "A bad book but interesting."

One of the weaknesses of Mr. Boulton's book is that he exaggerates the importance of socialism as a source of conscientious objection; pacifism is dismissed as a minority motive. Peter Mayer's selection *The Pacifist Conscience* may be read as a useful corrective. Mr. Mayer has collected a number of the most interesting historical documents of the theory and practice of pacifism and non-resistance. These documents tell us more about the true nature of conscientious objection than the incidents described by Graham and Mr. Boulton. Yet one is left with the feeling that there is still more to know. Why, for example, are some conscientious objectors so aggressive? Perhaps it is for the psychiatrist and not the historian to provide an answer.

HOW AFRICA WORKS

JEAN MEYNAUD and ANISSE SALAH-BEY: *Trade Unionism in Africa.* Translated by Angela Brench. 264pp. Methuen. £3 3s.

R. C. ROBERTS and L. GREYFIÉ DE BELLECOMBE: *Collective Bargaining in African Countries.* 158pp. Studies and Macmillan. 36s. International Institute for Labour

Most books on labour in developing countries either deal with the politics of trade unions or try to piece together the law and organization of industrial relations. Both these books are good examples of the quality of this literature. Like most other published studies they cover an entire continent, their perspective is limited to the subject-discipline of the authors, and their evidence consists of summaries of such original research as exists, strung together with references to the press, government reports and personal observation. A book like *Trade Unionism in Africa* is likely to be more successful at this mainly because it necessarily provides political reference-points against which the usefulness of the observations can be measured: accounts of colonial policy, political movements and international organizations, but also because, being primarily political in its emphasis, it can draw on a variety of comparative studies of some sophistication. Thus within the limits of their material Professor Meynaud and M. Salah-Bey provide a lucid, if schematic, survey of the origins and political context of African unions, and, for English-speaking readers, a valuable summary of the situation in North Africa. They skilfully trace the problems of the emergence of trade unions before large-scale industrialization and of the conflict between European models and African conditions.

And yet the more one reads the greater is the feeling that perhaps the real failure with this kind of operation is that the researchers are using artificial categories to describe a very complex process. By discussing "trade unions" the emphasis is inevitably on the attempts of elites, African, colonial and international, to manipulate workers. In itself this is an interesting study, but it leaks at the sense of the industrial, rural and urban context of the workers themselves. We learn that although they frequently identify with a union in spite of one-party and other state hostility, they rarely pay their dues, and that these are more involved in expectations for understanding the role of African labour in the foreign policy of the U.S.S.R. and the social structure on which all this fuss is briefly noted and explored.

However much of this may be due to lack of evidence and absence of data, the attempt to explore the social basis of industrial action is clearly there. Unfortunately the same cannot be said of Professor Roberts and M. de Bellecombe's study of collective bargaining. Although a certain amount of new information on industrial practices is produced, the entire work is marred by a heavy-handed legalism. The bulk of the book consists of summaries of industrial law and of cases of collective agreements, and to some extent brings up to date such early manuals as the ILO's *African Labour Survey*. There is little attempt at relating this information to the processes of social change in the various countries; indeed there is no attempt to suggest the extent to which collective agreements are implemented nor what effect they have on the distribution of income. We get neither a picture of particular situations (such as is provided in Robert Payne's well-assembled study, *Labour and Politics in Peru*) nor an analytical general introduction such as that by Professor Meynaud and his collaborator. Instead we are offered an assembly of data which is virtually useless outside its socio-political context and observations which relate almost entirely to legal codes.

All this is a great pity. The development of industrial classes in the largely rural societies of Africa presents a great opportunity to study on the ground the questions that still agitate social historians and sociologists looking at the origins of industrial societies in Europe. But most of the work on Africa lacks a sense of either social history or sociology, although Professor Roberts and M. de Bellecombe are ready to admit that the success of collective bargaining is bound up with the "political and social factors that lie outside the collective bargaining process itself". The focus of the research precludes asking the significant questions, and most of the work on industrial organizations seems insufficiently conscious of anthropological studies of changing economic activities, of the sociology of urban societies, or of economic and social history. Besides which it has little theoretical discipline. African researchers may instinctively look elsewhere for examples. For the past ten years Professor Alain Touraine has been engaged in research in Latin America which attempts to locate the cultural and structural dimensions of industrialization in various countries by examining the mechanics of change, the workers' perception of the changes, and the strategic options available. The fruits of this research suggest that the study of industrialization can most usefully proceed by balancing sociological theory, economic and social history and careful field research (in cooperation with locally based workers). Unfortunately the African work is still trapped in the classification of official data. The task of comparison and interpretation has hardly begun.

WHO FOLLOWS WHOM

Art of Our Time. Edited by Will Grohmann. 509pp. Thames and Hudson. £4 4s.

This anthology of supposedly explanatory essays, planned and assembled by Professor Grohmann, an octogenarian, purports to offer the reader an intelligent account of what has been going on in "Painting and Sculpture throughout the World" between about 1955 and the present. Dr. Grohmann has been one of the most active jurors of international exhibitions in the postwar years, but now he has called in "the younger generation of art critics" to write this book around him, and he wearily admits in a foreword that he no longer knows what standards to apply in judging modern art.

At any international show, the jury is faced with the all but unanswerable question of who is to be invited and who is to get the prizes. The number of young artists has become virtually infinite, the concept of art has expanded beyond all measure, and yet any interference by a jury is regarded as untimely. Everything is art, from works in a legitimate tradition to the most daring experiments with light projections or stagily ordered ensembles, and we do not have far to go to the time when mere indications will be given instead of worked-out sketches, indications for a public, whatever its reactions might be.

It seems not to occur to Dr. Grohmann that the responsibility for this present-day state of utter confusion and seemingly unchallengeable rights may lie in the attitude of laisser faire adopted since the war by representatives of the international (and national) art "establishments" who have arranged the shows and handed out the money. Had those who presume to "judge" and to write about contemporary art concentrated more on critical standards than on remaining professional avant-gardists, we might be in less of a mess today. It is not difficult to establish a valid distinction between works of art and works of decoration, just as good art can be distinguished from bad. Yet because it is thought illiberal, reactionary and unfashionable nowadays to be selective, everything and anything is quite unjustifiably accepted as a work of art, and as painting and sculpture. There may be art in craftsmanship, but neither the crafts nor the sciences produce works of art. By no standards should it ever have become possible for anyone to consider "daring experiments with light projections", for example, as works of art, any more than the home carpentry of Louise Nevelson, the nonsense machines of Tinguely, the "Aunt Sallies" of Marisol, the Tussaudesque *tableaux* of Segal, the painted puppets of Minujin, or the wire tangles of Kramer should be allowed within the category of either painting or sculpture. They may fall into such categories as decorative art, expensive toys, electrical experiment, fun and games in the home, or whatever. They may be very clever and well made, but works of art they are not. And it is a betrayal of all serious art to put them on the same level.

One of the great sources of weakness of the volume under review is that it has been born of intellectual and aesthetic confusion. Another source of weakness derives from the belief that art, like Esperanto, can be worthwhile when it tries to become a universal language. The basic principle of Esperanto is to make communication possible between human beings by finding the lowest common denominator between a great many vocal sounds having a similar meaning. This is the exact opposite of the spiritual process by which any worthwhile art has ever been produced. The fact that artists in Greece, Israel or Peru are now making imitations of Matisse, Mondrian, Dubuffet or Bacon, that someone in Yugoslavia is imitating Vasarely, or that in 1960 a female painter in Argentina "advised her compatriots to do a period of compulsory military service in Cubism"—whatever that may mean fifty years later!—does not in itself make the contemporary art produced in those countries either significant, good or universally interesting. Would a reasonable person see any merit in a poor imitation of a Balenciaga model made by a dressmaker in, say, Mozambique ten years later? Yet that is the equivalent of the standard by which this volume has been put together. Little attention is paid to the human significance, or human content, of the works involved. What matters most is who is following who, and which is the art capital of the world—as though anyone cared.

The fact that the (unimportant) Unesco Prize was awarded in 1960 to a Greek artist by an international jury at the Venice Biennale spurs Mr. Dimitris A. Fatouros on to claim that "Greek art is undoubtedly on the upgrade today". Mr. Alan Bowness, closing his eyes to wars, famine and assassinations, asserts that it "is impossible to pretend that the world is not a much saner place" in the 1960s than ever before and exalts the merits of paintings for which he cannot claim more than that they are "allegories of visual understanding, asking questions about the semantics of art". Since when must we look upon books of grammar or anatomical text-books as meaningful and serious works of literature? All this is highly unreal and superficial. Nowhere in this volume is the important late work of Picasso and Braque so much as discussed, yet the "Studios" of the latter and the "Déjeuners" of the former are artistically of far greater human and artistic significance than anything that is included. Marcel Duchamp figures largely; but then his is today a fashionable name to throw around, even though he has produced nothing for forty years. It is also strange that a volume which purports on its title-page to cover "Painting and Sculpture throughout the world" and which takes in Poland, Yugoslavia, Venezuela and Finland does not go into the art being produced in Russia, Canada or any of the Arab countries. For those who want long lists of names and dates, woven into a tangle of jargon, superficialities, pious hopes and market-place gossip, this unwieldy book will no doubt fill a need. But they must be prepared to put up with this kind of thing:

> Each time that one finds himself in the presence of a painting by Jean Dewasne, one is arrested by a physical presence that extends Mondrian's philosophical vision into the perspective of delirium: that of an exacerbated sensitivity that turns away from nostalgia to affirm a violent and systematic love of modern life. But what is modern life? According to Piqueras, a compartmentalization of contradictions. According to Dewasne "a humanity of prodigious possibilities".

"The World", apart from those vast areas not covered, has been parcelled out by the editor as sixteen lots, each of which gets an essay. If every contributor had kept his summary as brief and as much to the point as Yona Fischer writing on Israeli Art, the volume would have been more realistic and critically superior. It is most elaborately illustrated with 334 plates in black-and-white, and 128 in colour. This should facilitate the choice and prize hand-out for any forthcoming biennale.

BLACK BEAUTY

MICHEL LEIRIS and JACQUELINE DELANGE: *Afrique noire: la création plastique.* 450pp. Paris: Gallimard. 120 fr.

FRANK WILLETT: *Ife in the History of West African Sculpture.* 232pp. Thames and Hudson. £4 4s.

Afrique noire: la création plastique by Michel Leiris and Jacqueline Delange is a very pleasant surprise. Visually, this is by far the most attractive book on African art to have appeared so far. Instead of giving us a series of over-lit, slickly photographed museum pieces, this book places African art in its context. In addition to actual carvings, brass figures, masks, stone or mud sculptures we are introduced to architecture, mural painting, landscape, ritual, people, hair-styles and body painting. Instead of the refined and academic dryness of most books on the subject, we are here being plunged into a kind of total visual experience of Africa.

The text cannot quite live up to the same standard. The subject is of course world-wide. Even a scholar of the magnitude of Michel Leiris cannot change the fact that the time for generalizations on African art has passed. We are beginning to know too much about some of these cultures and what is really needed now are detailed monographs on more specialized subjects. His discussion of African aesthetics is nevertheless fascinating, particularly his linguistic analysis of the precise meaning of the word used for beauty in many African languages. Jacqueline Delange has supplied the book with a useful survey of the different tribes and their art-forms as well as a very full bibliography.

Frank Willett's book *Ife in the History of West African Sculpture* is much more the kind of book we need on African art today. Here a scholar speaks authoritatively about one particular culture. An understanding of this particular culture, that of ancient Ife, will greatly help all future studies of African art and history. The strange bronzes and terracottas, the first of which were discovered by Leo Frobenius, have given rise to much speculation. Their naturalistic style, totally unlike anything known in the rest of Africa, and the astonishingly good craftsmanship led many scholars to believe that these heads were made by a travelling European craftsman, or that they were the result of a small group of invaders from the Mediterranean subduing the local population and installing themselves in Ife.

The author brings conclusive evidence that these art-works were made by the Yorubas of Ife and he is able to link them not only with neighbouring cultures like Benin and Nupe but also with the much older and historical Nok culture. The substantial photographic documentation in this book enables us to see Ife art in the wider context of Nigerian history.

Frank Willett's story of the various discoveries of these bronzes and terracottas, his account of Yoruba origins, his tentative dating, his comparisons with other cultures are all presented soberly and convincingly. The detailed beauty and somewhat boring perfection of the Ife heads are not likely to inspire the artists and art-lovers of this generation, but they will continue to fascinate students and understand African culture for all time.

CZECH COMPOSERS

JARMIL BURGHAUSER: *Not only Monuments.* Prague: Pantoo (Publishing House of the Union of Czechoslovak Composers). 9.50 Kčs.

In Czechoslovakia the common man has been progressively alienated from his country's great composers by a monumental façade of hero-worship. Smetana suffered most in this way because he became the victim of a cult of which Zdeněk Nejedlý was arch-priest and which, if it had been continued, might have succeeded in killing him for successive generations. In the feud between the supporters of Smetana and Dvořák, Nejedlý identified himself passionately with the former and, when he finally emerged triumphant as the Czechoslovakian Minister of Culture after the war, many of Dvořák's supporters, including his greatest interpreter Václav Talich, found themselves set on one side.

An attempt to scale down in life size the greatest Czech composers has now been undertaken by a leading Dvořák scholar and composer, Jarmil Burghauser, who has continued the life work of his father-in-law, the eminent Dvořák scholar, Otakar Sourek, and is himself the author of a valuable *Thematic Catalogue* of Dvořák's works which every lover of that composer should possess.

The three Czech composers chosen are Smetana, Dvořák and Fibich. Mr. Burghauser justifies his exclusion of Janáček on the ground that he is really a twentieth-century composer, while the others belong to the nineteenth. The idea of bringing together three composers who were contemporaries but of differing age groups, and of tabulating their individual characteristics, from their appearance and habits to the state of their bank balances, is rewarding, even if some details appear trivial (like their favourite dishes).

It always seemed that Dvořák was a small stocky figure of a man but surprisingly he was much the taller of the three, measuring nearly five foot ten inches. Most students of Czech music know that Smetana was lively and temperamental, whereas Dvořák was quiet, withdrawn and suspicious, but they might not know that Smetana in his youth was a successful mimic and extrovert whereas Dvořák's monosyllabic, aphoristic conversation made him appear odd in society. Smetana loved dancing and playing all kinds of card games, whereas Dvořák's hobbies were pigeons, gardening and railway engines.

Concern with personal idiosyncrasies of the composers should not be allowed to obscure the valuable musical criticism which this book contains. Indeed one of its best features is Mr. Burghauser's masterly summary of the musical development of all three composers, expounded compositions by composition.

It is, of course, the third composer on whom our interest centres. Zdeněk Fibich is little known outside Bohemia but is much esteemed there, although he never achieved the immense status and popularity of Dvořák and Smetana. He wrote a number of successful operas which are still in the Prague National Theatre repertoire, including *The Bride of Messina* and *Šárka*, this curious that Dvořák too began with the idea of writing an opera on this popular Czech legend, the War with the Women; Janáček actually wrote one; but Smetana earned fame by including a tone-poem on the subject in his cycle *My Country.*) Fibich's more original contributions to Czech music were melodramas, which to some extent followed a Bohemian tradition from the time of the eighteenth century *Hippodamia*, which is, in a trology, consisting of three separate parts for three consecutive performances (*Pelops* and *Hippodamia*, *The Atonement of Tantalus*, and *The Death of Hippodamia*) is still performed in Prague today. Mr. Burghauser rightly points out that owing to the change in the style of declamation the rich orchestral texture of the work today obscures and makes insignificant the spoken word. Fibich wrote three symphonies and some chamber music (in which he used the Czech polka in place of a scherzo some years before it occurred to Smetana and Dvořák to do so). Remarkable are his collection of several hundred exquisite pieces for the piano called "Moods, Impressions and Memories", which were dedicated to Anežka Schulzová and which are a treasure-house of motifs, some clearly intended for other instruments and never developed, others used in his major works. They served Fibich as musical offerings for Anežka and other more intimate titles.

Fibich was regarded in his time as a Wagnerian, but modern critics believe him to be too original for such a label to be justified. He had a warm and colourful lyricism which was purer than Wagner's, a dramatic technique deriving more from Gluck (one of his favourite composers and himself of Bohemian background) and Smetana (perhaps the most adventurous of the Czech composers of his time and the "motif" in his opera *The Bride of Messina* foreshadows the tone-poems).

Fibich felt from grace at the height of his career by deserting his wife and becoming infatuated with Anežka, an indifferent poetess who wrote the libretti for some of his works. Other Czech composers have been conscious of their moral responsibilities and Fibich's alienation and abandonment to his principles appeared therefore all the more shocking. Mr. Burghauser tells this unhappy Anežka, not without bitterness, because Fibich's relations with her were hushed up and facts are now available. But if we are to see the heroes down from their pedestals we must know more about their weaknesses—both those who inspired them and those whom they wasted their time with. What would Janáček's Jenufa or Emilia Marty have been without the gypsy weasel Kamila Stösslová? Is there not something to be learned about Smetana's libretti, Eliska Krásnohorská, who apparently helped him to write correct Czech

APPRECIATIONS

Essays on Music. Edited by Felix Aprahamian. 260pp. Cassell. 30s.

Musical history, appreciation and criticism are congruent and convergent studies and have even become disciplines in musical education. The weekly essays which *The Listener* has for many published have had an educational intention as complements to the B.B.C.'s output of music, which, in the course of forty years has extended the musical franchise to all the population who desire to exercise it. They have tended to be essays in appreciation in the main, since they were designed to be read before specific performances, and criticism *post eventum* had another column provided for it. But the line cannot be rigidly drawn and the fifty-five articles here reprinted cross and recross it. The opening essay by E. M. Forster on "Not Listening to Music" hardly goes into either of the categories but is simply a delightful essay about music, in which the author confesses to inattentive day-dreaming or "wool-gathering" as he calls it. This is only moderately reprehensible, for music, as Plato says, has a way of getting at the subconscious and imposing good order on it.

But in the main these are learned and their works set out in the alphabetical order of composers, from Albéniz to Verdi. They range in date across thirty years and bring back to (or introduce for) the reader such distinguished writers as Donald Tovey, Ernest Newman, and Edward Dent, Edwin Evans, Edward Dent, West, Some of them were personal acquaintance. Calvocoressi on Ravel, Morales of Albéniz, was an erratic character, who was from his account, rough in his affectionate manner in the company of his friends, who always presented to the British public. There are pieces about, by, his pupils, of which, the point is made, Rajnestein, the present director, values in the present development "novelty *per se*, whether good or indifferent". While it is a collection there are expositions on "new" music since their standpoint is expository, the critical level-headed enough to do without much reference to the merits of the essays, though there are

Fiction

BLEEDING HEARTS

CHRISTINA STEAD: *Cotters' England.* 352pp. Secker and Warburg. 35s. *For Love Alone.* 502pp. Angus and Robertson. 32s. 6d.

Christina Stead has been writing novels at regular, if not frequent, intervals since the 1930s. *For Love Alone* was first published in 1944 and has been reprinted recently. It is a long but not verbose study of an Australian girl's obsession for a graduate student whom she follows all the way to London. The same concentration on a central theme and a similar interest in people's obsessional attitudes to their fellow men are in her latest novel, *Cotters' England*, which came out last year in America and now makes its debut here.

Where *For Love Alone* is flawed by a somewhat obvious plot and a sentimental approach, *Cotters' England* has an interestingly different kind of heroine and a much tougher start. "And so you dabble in their lives as if their lives were puddles, just to cool off your emotions a bit, Nell", is how the behaviour of the heroine, Nell Cook (*née* Cotter), is summed up to her by her brother Tom. He could not have described her activities better. Nell works precariously on a left-wing paper while her husband George swans around abroad in supra-national organizations like the I.L.O. She lives in a seedy East End house which she fills with women she collects and binds to her with a choking intensity. "I want them to come to me and learn, come to me", she tells Tom. "I can teach them that there is only one way, and they must find it in pain, but I can help", and she shakes off his accusation that "if you introspected with them for a hundred years you'd never know anything about them".

The background to the Cotters, the place where Nell began her pattern of flurried rhetoric, misplaced idealism and total meddling, is depressed Bridgehead, and we return there for horrifying glimpses (these are some of the best scenes in the book) of a senile mother, a pathetic old uncle and a distraught spinster sister.

But the spine of the book is Nell's. The different episodes and characters, which trip off Christina Stead's pen as readily as endearments like "chick" and "pet" run from Nell's tongue, are there only to enhance her presence. She is an extraordinary creation, a paranoiac vampire with a heart of gold, and though the details about her are often slightly ridiculous and somehow unconvincing—her asphyxiating cough and daily rows with her editor about the essential truths blue-pencilled from her copy—she is convincingly alive. She carries the book.

LOOSE UPPER LIP

ROBIN COOK: *Public Parts and Private Places.* 208pp. Hutchinson. 25s.

Mr. Cook is keeping up his crusade against the English upper middle classes. In *The Legacy of the Stiff Upper Lip*, old Etonians were held responsible for the poverty in Extremadura, Spain. In his new book, set in London and Sussex, the upper middle class is more resolutely on the decline, and even less convincing as a serious threat to Mr. Cook's well-meant liberalism. The trouble is that the characters he selects to represent the middle classes are hardly representative: an old man numbed after a stroke, a middle-aged homosexual who sells dirty pictures in Soho, an ex-deb who poses for them with filthy lorry-drivers. Mr. Cook lays in to his puny targets with vigorous aggression, and can now and then be funny. His eye for the paraphernalia of class ritual is certainly competent, and the dialogue and mannerisms are authentic enough; the novel just about passes as mild, though inconsequential entertainment.

BACK TO THE LAND

EÇA DE QUEIROZ: *The City and the Mountains.* Translated from the Portuguese by Roy Campbell. 217pp. Athens: Ohio University Press. $4.50.

In translation this novel is not likely to enhance de Queiroz's spreading reputation. Behind the English reads a certain cool stylistic wit in the original can be perceived, but even Roy Campbell's heroic attempt to keep a flavour of Portuguese idiom without strutting unnatural English fails to work directly.

Jacinto, the son of an expatriate Portuguese prince, is born and educated in Paris, where he devotes his vast fortune to the creation of a life-palace which is to be the acme of civilization. Skilfully, de Queiroz shows us the electrical wonders of modern science (and it is proof of his extraordinary skill that the gadgetry of Edison's heyday can still, eighty years later, strike the reader as technologically exciting rather than quaint) in the hands of a man dogged by bad luck, so that his machinery goes dramatically and inconveniently wrong, his parties are wrecked, and his well-bred air of bare-faced becomes a genuine world-weariness.

A first visit to the estates in Portugal from which his wealth derives is unwittingly undertaken by Jacinto after some absurd over-preparation, and even the total attention of the civilized world cannot prevent railways from losing his precious baggage, and the prince finds himself forced to taste peasant and squire-archical life without the protection of his costly Parisian vencer. Of course, it improves his health, un-jades his palate, restores his verve, provides him with an unsophisticated wife, and secures his happy future. A simple structure, and de Queiroz's main interest seems to have been to exercise his virtuosity.

A university press should surely have realized that many readers would like to be told the year in which the novel was written and, in this particular case, the year in which Campbell completed his translation.

GONE TO POT

OLIVIERO CIGADA: *Nel paese dei Baraburu.* 133pp. Milan: Sugor. L.1,000.

This is a very witty and macabre satire on a post-colonial African state. It would cause the deepest offence to native Africans, were they able to read Italian—but as the European languages they know are mainly English or French they are unlikely to pick it out. A mission of Italian "economic operatives" is sent to the country of the Baraburu. There is complete misunderstanding between the local natives, who are at a very early stage of evolution, and the members of the "mission". Eventually all the members of the "mission", except for the narrator, are killed and eaten. We are, of course, reminded of prewar Evelyn Waugh, and, as a satirist, Signor Cigada can almost stand up to the comparison.

The trouble is that the target is a very easy one to hit. Signor Cigada is Milanese—that is to say, he was born into one of the most industrially sophisticated centres in the world. One would have liked him to show some mercy and a deeper awareness of the problem of developed and undeveloped countries on whose coexistence the future of mankind depends. He is still under thirty and his talent is obvious. As he gets older he may get more charitable.

MINDING HIS PS

AXEL JENSEN: *Epp.* Translated from the Norwegian by Oliver Stallybrass. 116pp. Chatto and Windus. 15s.

Few serious writers have succeeded in exploiting the science fiction idiom satisfactorily, but Axel Jensen's *Epp* is an unqualified success. A paternalistic but prisonlike home for old people provides him with a perfect setting for this perceptive, cool, and witty novel.

Epp is a retired wallpaper hanger in a society where status is denoted by the number of letters comprising one's name. Epp occasionally shares his hope that the young nephew of Epp after him may rise to be an Eppe—the nok of Eppen seems to be a high to hope for—though Epp would be a terrible disappointment.

Unlike the other automaton-pensioners he lives in a single room with a Judas-hole in the door through which he can be watched by anyone who chooses. He himself can ramble along the corridors watching his fellow-pensioners' private activities, but he is too soured to care for lesbians and sexual practitioners in attract queues: wallpapers, and people who, from the limited range available, have chosen the same paperhook as his own, exhaust his interest in his fellow-inmates—the feeding of his insect-eating pet-plant, or the exact boiling of his daily egg—content Epp's narrow mind. His neighbour Lem, who madly wishes to break down the barriers between the pensioners and establish sociable community patterns, arouses Epp's profound hostility, contempt, and fear. Lem's final escape, when an enforced holiday leads him to marriage ("We're the same age, Epp. We live in hope. She's not beautiful. But I find her beautiful"), is incomprehensible to Epp. And so are his humane political views. Epp's prison of old age is available to us all.

MONK BUSINESS

JOSEPH MARTINDALE: *Found Wanting.* 206pp. New Authors. 25s.

Mr. Martindale writes of the near-two years spent by Brother Martin as a novice, aged about 17½ to begin with, in a monastic order. At an early stage of his seclusion Brother Martin finds in himself a streak of rebelliousness, an invincible reluctance to submerge his own personality. When, for example, Brother Albert bores his class during A-level English—Wordsworth's *Prelude*—Brother Martin cannot help showing he is bored and, what is worse, cannot help showing he resents it when he is reprimanded. If the fault lies with Brother Albert, Brother Martin has to say so. Brother Albert, of course, finds this deplorably unmonkish. So does the Abbot, and it is not long before Martin is expelled, with a testimonial that admits he is intelligent and good at cricket.

The description of monastic life is vivid, uncomplacic and absorbing. The remoteness of that life—they might all of them be living in some large and lonely cave with St. Augustine of Hippo for their nearest neighbour—is well conveyed, so that it comes as a shock when the whole crew of them are packed into a coach and taken up to London to feast on the wonders of the Victoria and Albert Museum. This remoteness unfortunately brushes off on the characterization. The insufferably holy Brother Benedict, for example, or the scatty and endearing Brother Cupertino—they are seen, somehow, at a distance, and their voices, on the rare occasions when Mr. Martindale gives them anything to say, come to us from far away.

DISILLUSION IN THE MONSOON MUD

BERNARD B. FALL: *Hell in a Very Small Place.* The Siege of Dien Bien Phu. 515pp. Pall Mall Press. £2 15s.

When Colonel Jules Roy wrote his eloquent and moving *Battle of Dien Bien Phu* in 1963, it was said that the book came as near to the truth as would be possible until the secret archives were opened. Sufficient of those archives were made available to the late Professor Fall to enable him to write a substantially more complete account only three years later. He does not, as he says himself, close every information gap about the battle, but he tells the story blow by blow in as much detail as we are likely to need, objectively, and with a wealth of documentation. Some of his political conclusions will none the less long be debated. The book thus stands as a fitting memorial not only to the scholarship of Bernard Fall, but also to his passionate involvement in the problem which so tragically cost him his life six months ago.

The incredible politico-military blundering which underlay the Dien Bien Phu disaster is already well known. Professor Fall takes it a stage farther back than is customary. When the victory of Mao Tse-tung in China engaged the United States on the side of allies whose "colonialist" wars had not previously measured up to American moral standards, it became an understanding between the Allies in Korea that nobody would, unilaterally, make peace with a Communist enemy.

The *quid pro quo* of that agreement was that the French broke off negotiations under way with the Viet Minh, while the United States began to assume an ever increasing part of the financial burden of the Indo-China War.

In 1953, however, the United States unilaterally made peace in Korea. The record does not yet show whether France protested, but at least she felt free to make her own peace in Indo-China and promptly said that she would do so. There were therefore logical limits to the plan of campaign for the next two years which General Navarre, as the new commander in Indo-China, presented to Paris in July, 1953, although nobody appears to have been very clear about this.

The French will to peace was reinforced when in September a Vietnamese Congress in Saigon declared independence *outside* the French Union as the national aim. There could now be no certainty that even victory would preserve French interests in Indo-China; the reason for continuing the costly struggle had departed. This is, however, only half the story, as Victor Bator in *Vietnam: a Diplomatic Tragedy* has recently explained. A French victory, or at any rate the continuation of the struggle against the Communists in Indo-China, was very much a United States interest now that the fighting had stopped in Korea. In his election campaign Eisenhower had undertaken to bring the boys home from Korea. Unlike the United States Navy and Air Force, the Army relied on conscripted manpower. "The boys" were thus electorally important. But on the other hand the new President had also sworn to roll back the tide elsewhere. For this to be done *others* had to be persuaded to fight. With his administration already under pressure for "appeasement" in Korea, Eisenhower accordingly sought to step up the pressure in Indo-China. In the very same month of September, when the French saw their reason for fighting disappear, they agreed to increase their efforts in return for more United States material and money.

With American advisers now in the field, American enthusiasm weighed more heavily, of course, on Navarre in Saigon than on the government in Paris. The loyalty of Laos to the French connexion, brought into contrast with the attitudes of Vietnam and Cambodia when Laos signed its treaty with France in October, also presented a problem; for it was soon clear that the Viet Minh intended a further massive invasion of the country during the coming dry weather. This could not be warded off by the limited operations to which Navarre was pledged.

From this double dilemma it came about that the relatively minor operation of occupying Dien Bien Phu as a raiding base in the Tongking uplands was transformed into the deliberate set-piece battle by which the French expected to crack the Viet Minh. The author shows us how this occurred and examines the disagreements and misunderstandings between the French military leaders which seriously affected their subsequent cooperation. Important disagreements they were, for if they had ended differently defeat might have been avoided. The essential was that times had changed. The end of the Korean fighting had freed Chinese material effort—if not volunteers—for use in Indo-China, as had been foreseen. The French knew the large numbers of men whom the Viet Minh had available, but they had hitherto been able to counter superior numbers with their guns and air power. They assumed that they would do so again, that they could easily neutralize or destroy such field guns as the enemy could drag through the mountainous jungle to Dien Bien Phu, and that their air reinforcement and ground support operations would be immune from interference. They counted without the cut-like devotion of the Viet Minh which set a mass of guns in invulnerable emplacements, and also without the moral effect of prolonged operations on their own troops, over a fifth of whom would break in action. In short, they fatally underestimated their enemy. The preparations were made—ill-made—in the confident anticipation of victory within *days* of the first Viet Minh assault, and on March 13, 1954, the battle started. In *eight weeks* of fire and heroism Dien Bien Phu bled, starved and finally collapsed in monsoon mud. The disaster had the fascinating inevitability of a classical tragedy in which the *hubris*, the overweening arrogance, of the hero himself is the cause of his inescapable doom. Professor Fall's account illuminates the separate actions of the battle and also the battle as a whole. It is an indispensable source for students of military history and is likely to be the standard work for some time.

Even as the military scene was set, the French had thankfully agreed to discuss an Indo-Chinese political settlement at the conference on the Korean War which was to be held at Geneva in April, 1954. Navarre, in the delusion of victory, had encouraged his government to think that the military situation would significantly have improved by then. But the Viet Minh had seen that with the Chinese help that was now available they could attain a decisive superiority of field guns, men and above all anti-aircraft at Dien Bien Phu. Any sacrifice was worth a conventional victory over the French before Geneva. Ho Chi Minh accepted the battle he was offered.

The French eventually realized that they were in for a tough fight. Before the battle began, the French Defence Minister, perturbed at over-optimism in the United States which "seemed to count on the possibility of a fairly rapid military solution", sent his Chief of Staff, General Ely, to Washington. During Ely's visit the power and invulnerability of the Viet Minh artillery at Dien Bien Phu, and the intensity of the anti-aircraft fire—made possible by Chinese material and advisers—clearly showed itself. "It became readily foreseeable that Chinese flak would bring disaster to Dien Bien Phu just as readily as Chinese Migs", whose possible intervention the Americans were already, it appears, prepared to offset. The United States therefore offered "brief American action against the Communist flak positions".

While the French government, with some misgivings, decided to accept what appeared to be a firm American offer, which, the author is convinced, included atomic bombs, the proposal ran into political trouble in Washington. When the eager Dulles put it to a bi-partisan group of legislators, he was told that the U.S. Congress would only agree to United States intervention if it were sponsored by a coalition, if the French agreed to speed up independence for the Indo-China states and if they also undertook to stay in the war. Many bitter exchanges and much acrimonious debate ensued between the Allies at all levels, while military planning between French and American staffs went ahead. Britain was dead against intervention, France was in two minds; so, when it came to the point, was the United States:

not to attempt to save the French at Dien Bien Phu was ultimately, as it should have been, a wholly American decision, and at the highest level. . . . Yet, almost as soon as the decision had been taken, there began a hardly subtle process of blaming the whole failure . . . on Britain.

This was of course the deliberate policy of the frustrated Dulles, whose animosity towards Sir Anthony Eden was to have more serious consequences at Suez two years later.

From the analogy of the results of American bombing in South Vietnam in 1965 and 1966, from French commanders' statements since the battle and from his own analysis, Professor Fall concludes that "air power on a more massive scale than was then available" would have saved Dien Bien Phu, although it could not have changed the outcome of the Indo-China War. These conclusions are highly debatable both separately and together, although the author's account of the battle gives its stronger arguments for air intervention than do most of its predecessors. But in any case military effectiveness was not the point at issue. Eden and Bidault himself were agreed — that if American air power were used, particularly atomic power, there would be no peace. The continuance of the Indo-China war might be an American interest, but the French and British were decidedly interested in ending it. This aim must not be compromised by a tactical situation, however painful.

Furthermore the Korean fighting was not yet a year away. In connexion with the situation today, China is a non-nuclear power with the Russian backing ran little risk of American atomic attack in 1954. Nobody could therefore say that she was unlikely to intervene with ground troops; and if she did, American ground troops would certainly have been necessary even if their commitment had been avoided in the aftermath of unsuccessful air strikes at Dien Bien Phu. Eisenhower can hardly be blamed for his reluctance in this respect. France had strained her own conscripts in fighting China. She had sent, and lost, a great many of her young leaders. However, Professor Fall's statistics show that of the 15,105 officers and men engaged at Dien Bien Phu, only 2,815, less than a fifth, were metropolitan Frenchmen. There were nearly 6,000 Foreign Legionaries, but the remainder were colonial troops. With all honour therefore to those who suffered at Dien Bien Phu—including the one-fifth who were French—it is with every understanding for the bitterness, the United States might well have asked why she should risk having to send her own conscripts soldiers to Indo-China when France herself was fighting so largely by proxy.

The real question is then, whether American air power could have saved Dien Bien Phu, but whether Dien Bien Phu was worth the political risks which heavy bombing would have entailed. On this depends the validity of some of the author's criticisms of American and British policy, but he does not deal with it. It may be that nobody can, until the political and military records of the Second Indo-China War are also part of history.

OUT OF THIS WORLD

IRVING LOUIS HOROWITZ: *Three Worlds of Development.* 475pp. Oxford University Press. £3.

This is a barbarous book—barbarous, that is, in the sense antithetical to civilized, polished, refined, urbane. To say as much is in no way to disparage the competence, diligence and intelligence of the author; he obviously has these qualities in abundance. But his book signally lacks elegance of thought and expression. This inevitably detracts seriously from its merit, for the casually is incisiveness. If it was only a question of the prose style this might not be a fatal flaw, for there are masterpieces whose insights have laboriously to be reconstituted from tortured prose. But here it is not simply a matter of the language and syntax, for at times the narrative itself gives the impression of having been compiled on Burroughs-like principles by shuffling the filing cards (of which, it may be said, Professor Horowitz clearly possesses a considerable collection).

The book's sub-title is "The Theory and Practice of International Stratification". Its purpose, according to the jacket notes, is to consider development in "all (*sic*) its aspects—social, political, economic, military, and psychological". There are four parts: The first is an introduction to the Third World, including a discussion of the concept of "development". The second considers the Old Worlds—the "First World" (the United States) and the "Second World" (the Soviet Union)—and Third World perceptions of, and reactions to them. The following section returns to the Third World in order to explore in depth a number of its characteristics (such as the prominence of the military in social and political life). Finally, the fourth part, entitled "Toward a General Theory of Development and Revolution", advances a number of general propositions related to social structure and political change, after having subjected the works of several rival theorists of development to critical examination.

Professor Horowitz considers his position to be a radical one. He feels that his book ". . . will have a greater appeal to those who live and work in poor countries than to those who thrive off the limited affluence found in the wealthy countries". It is true that in 450 pages of text the reader will come across a number of statements and arguments that an American readership would find left-wing, perhaps even daring. For example he says that ". . . the national liberation front has been the major stimulus to successful popular reform and revolutionary movements in the Third World nations". But this isn't quite what it seems, for it appears on further reading that Professor Horowitz considers India, for instance, on example of a country which has had a successful liberation struggle and a "fully-developed 'revolution from below'". That is an extraordinary judgment, and betrays the flimsiness of the "theoretical leftism" of the author. It is hard to envisage Professor Horowitz replacing Frantz Fanon as the prophet of the Third World.

Professor Horowitz's analysis and conclusions invite a number of major disagreements. The author talks about the Third World as a "Third Force" and a "Third Position". This view, whatever the evidence that once may have appeared to justify it, is no longer tenable. As Conor Cruise O'Brien has said:

Instead of thinking of a non-aligned Third World, it would be more realistic to think in terms of a world-wide capitalist economy of which the supposedly non-aligned countries form an integral part, and considered as a whole, a profitable part. Objectively, their non-alignment represents an enlightened tolerance, by the controllers of the capitalist economy, of unlimited verbal flights in independence and socialism. Where, as occasionally happens, the flights are something more than verbal, varying degrees of indulgence may be shown in practice, but any serious departure from true non-alignment, as interpreted in Washington, is likely to result in the conjuring up of a communist strong man. If China continues . . . the independence of non-aligned countries is likely to resemble increasingly that of the Latin American countries. (J. W. Davis (ed.): *Neutralization, Neutralism and the Neutralized State*, London, 1966, pages 131-132).

Professor Horowitz never, in fact, makes anything like an adequate analysis of neo-colonialism. Incidentally, there is another extraordinary judgment about India: "The Third Way of Sweden bears more than a superficial resemblance to the Third World of India." Does it? How? In what respects? We are not told.

Discussion of the Sino-Soviet relationship and its international implications and repercussions is unsatisfactory. Surely the question one asks is where Russia would stand in the event of a China-America conflict, not where China would stand in the event of a Russia-America clash. Is it true to state that Russian political, economic and *military* aid has "been on the side of revolutionary forces"? Does this category include the Indonesian Army which built up into the most powerful military force in Asia by Russian and American arms, decimated the PKI (the working-class and peasant organizations)? Does it include the Chinese Indian government, even though Professor Horowitz in Appendix B ("The Traitors: Totalitarianism or Authoritarianism") speculates on the "demise of Leninism" in China and quotes the *New York Times* comment that Mr. Kosygin "is more like the president of a Western corporation than a revolutionary politician"; he nowhere offers an adequate analysis of "revisionism" in the U.S.S.R., the pro-Russian Communist Parties elsewhere and the subsequently found changes on the international scene.

SPECULATION IS NOT HISTORY

ALBERT SOBOUL: *Paysans, sans-culottes et Jacobins.* Études d'histoire révolutionnaire. 386pp. Paris: Librairie Clavreuil.

Professor Soboul's scholarship, in its French rigour and assiduity, splendidly artisan in its long apprenticeship and craftsman's finish, towers above the catch-as-catch-can impressionism and pigmy perception that so often pass for brilliance among us. We are fond that craft which is so frequently sullent lies in its own transcendence. On first immersion (at glance) one has the impression of sheer, self-evident *reportage*. The coming accumulation of significant detail, the extraordinary range, the absolute excision of self can create the overwhelming sensation of a final distillation of truth.

It is not, strictly speaking, the full recreation of a reality, the re-living of an experience; its very *scientism* forbids that. For such, one has to turn to a writer like Richard Cobb, bred in the same discipline and nourished on similar evidence, who is, on the contrary, passionately, even violently, subjective and who in consequence recreates the world for to be objective, a possible world) of the *années révolutionnaires* in a style which grabs the reader by the throat and shakes him out of his time, burns an image (even a taste and a smell) on his mind. Professor Soboul's achievement is equally impressive but of a quite different order. The very elimination of the historian makes him the more obtusive. There is something akin to a Brechtian V-effect. His work is, in essence, an effort at total analysis (rigidly restricted to the specifically documented) framed as narrative. The most elemental (and elementary) human acts and passions are subjected to the same kind of implicitly sympathetic but detached examination as the most sophisticated. He sometimes leaves the impression of the clinical analysis of an orgy. Subjects which scream aloud for comment (*some* comment, no comment) pass by in apparent silence. The silence is only apparent, of course, for the comment is implicit in the totality of the work. Professor Soboul is most truly a Marxist in the sense that one has to grasp him whole before one can get at his parts. Ultimately, and perhaps paradoxically, his history takes on the qualities and limitations of an original document. The effect can be quite remarkable, particularly for a reader bred in Anglo-Saxon traditions (if such words can be applied to the haphazard exposure we call training). Like a needle shower, it is at once stimulating and irritating.

Take one of the dozen seminal articles Professor Soboul reprints in this collection—"Classes populaires et Rousseauisme". This is a penetrating examination of the so-called Rousseauism of the *sans-culottes*. The existence of the "Rousseauism" is proven, its sources and "channels" sought. Everything which can be documented is scrutinized—the evidence of Mercier and other writers, of arrest papers, journals, pamphlets; *colportageurs*' boxes, are rummaged. The article is a gem. But there is a resolute refusal to go beyond the strictly documented. Given English and American artisans, given the right circumstances—the English dearth of 1795, the Philadelphia inflation crisis of 1780—could talk "pure Rousseau", Rousseau's family background—so similar to, say, Duplay's, the "cabinet-maker"; of property with whom Robespierre lodged, or for that matter, to Ben Loxley's, Franklin's Philadelphia technician who called himself a *sans-culotte*, or to that of scores of English artisan Jacobins—is curtly described, but there is no serious attempt to seek the meaning of this peculiar resonance of Rousseau among artisans. In truth, the *sans-culottes*' reception of Rousseau seems very similar to British artisans' reception of Paine—it was a shock of recognition. The kind of country opened up by speculation of this type is shunned.

Speculation is not history: witness the author's lively piece on popular religious cults during the Revolution. Once again, what can be documented, what can be anchored, pinned down, is treated with consummate mastery. But in this field above all, surely, it is impossible to avoid speculation. Curiously enough, for the student of the author of *La Grande peur* and for the historian who established the *autonomy* of the *sans-culotte* movement, there seems to be a certain reluctance to accord popular irrationality its full validity as *evidence*. Professor Soboul seems more at home with the objectively concrete (to coin a phrase). One is left, even in his most masterful exercises, with the sense of a missing dimension. If only he could sometimes lose his temper and not relegate Pierre Dueroquet, the simple, impressive man of Section Marat so sickeningly executed as a *libertaire*, to his footnotes; if only he could, on occasion, throw his *bonnet rouge* over the hedge. No one knows more and understands more of *sans-culottide* than he does: would that he were sometimes more subjective and less scientific.

The biggest paradox of all is that this refusal to speculate operates within the terms of what is, after all, the most massive speculation of them all—the assumptions of Marxism, and a rather orthodox Marxism at that. Many of the articles in this collection are devoted to an examination of the "contradictions" in the *sans-culotte*-Jacobin alliance and within *sans-culotterie* itself. The author's major conclusions, of course, are argued decisively. But one jibs at a certain rigidity. The line between *sans-culottes* and Jacobins sometimes seems too tightly drawn, even as criteria shift. Chalier in Lyons in the early summer of 1793 was preaching a programme which in Paris is called extreme. Norman Hampson has noted a kind of "fusion" in many provincial cities in the civil war atmosphere of that year; there is similar evidence from the post-Thermidor period, after the Robespierrist incubus had been removed; so many of the "contradictions" seem to be common to so many groups, even, as Professor Soboul points out, to the *enragé* Jacques Roux and his concept of property. Under Richard Cobb's hands, in the *années*, these categories, as the Revolution imposes its own mobile logic, dissolve like water under a microscope. Professor Soboul's treatment of some *sans-culottes*' hostility to the forty-sous subsidy paid by the Convention to poor assembly-men, as evidence of a "class" division *both* within *sans-culotterie* and between the former and the bourgeoisie, does little to clear away confusion.

Above all, it seems self-defeating to define *sans-culotterie* in terms of nineteenth-century industrial "class"—the author explains its nature and its contradictions in terms of its "non-class" character in this sense. He makes the point that *sans-culotterie* was a social morality and explores the contradictory corollaries, but lies himself up in this irrelevant straitjacket. In truth, such procedures do not seem very Marxist. The "objective reality", starting point for any Marxist surely, was an elemental coherence and at least a conceptual unity to the *sans-culotte* movement, despite all contradictions: it is a type of unity we find almost inassimilable, probably because essentially pre-industrial. For a Marxist, this existence and validity should be the starting point; it is un-Marxist to explain away its contradictions as symptoms of its immaturity. *Sans-culotterie* was no more a failed class than English artisan Jacobinism was a failed Labour Movement. Only Leninist revisionism can make these linear evolutions Marxist—even if it strengthens the author's superbly effective *political*, as opposed to social, analysis. Possibly Gramsci's preoccupation with "subaltern" classes and "hegemony" would have been more effective. At any rate, Professor Soboul's brand of Marxism cannot be said to help him much. Indeed, one cannot miss a certain *dissociation* between his major symphonic themes and the little Marxist overtures and codas with which he introduces and closes them.

All this, however, is simply to say that, like all first-class history, Professor Soboul's opens as many doors as it closes. This collection of his important articles is a splendid sample of his work and ought to be translated as soon as possible. Nearly half the book is devoted to those rural studies which were the author's first and abiding interest; incisive as they are, they will probably engage attention less than those on topics related to Professor Soboul's great book on the Parisian *sans-culottes*, the studies of popular militants and Jacobins, of problems of labour in Year II of the Republic, of the wage-maximum and Thermidor, of Robespierre and the popular societies (how Maximilien le Cruel, as Babeuf called him, can be anything but a villain to any true *sans-culotte* passes one's understanding). This concentration of interest, unfair though it be, is in the last resort just. For Professor Soboul has rediscovered a whole world which had been lost. He has added a whole dimension of the historiography of the Revolution. He not only sustains and enhances a great tradition of history: he has also helped to redirect the course of historical study itself. British historians should take possession of his work, even if it leads some of us wryly to wonder whether we need another 1066.

Gallimard, Paris, have published *Le Gai savoir: fragments posthumes (1881-1882)* (607pp. 35fr.) in their series "Friedrich Nietzsche. Oeuvres philosophiques complètes". It consists of fragments which have been assembled and put into chronological order by Giorgio Colli and Massimo Montinari from the Nietzsche papers in the Goethe and Schiller Archiv at Weimar. This edition of *Die Fröhliche Wissenschaft*, first published by Walter de Gruyter, Berlin, has been translated by Pierre Klossowski, under the general editorship of Gilles Deleuze and Michel Foucault. Some of the fragments were originally published in mutilated form by Nietzsche's wife Elizabeth and by Peter Gast; some, however, have never appeared before. This volume is to be followed by several others of unpublished material, leading to Nietzsche's breakdown in 1889.

LICENCE TO PRINT MONEY

MURRAY TEIGH BLOOM: *The Man Who Stole Portugal.* 318pp. Secker and Warburg. 36s.

Since leaving the Graduate School of Journalism, Columbia, in 1938, Mr. Bloom has written more than 500 magazine articles which have been published in almost every major U.S. publication. His book *Money of Their Own* was published in 1957. He lives with his wife and two teenage daughters on Long Island in the town of Great Neck.

This biographical information plus the opening sentence of the second chapter of this flashily titled book might be specially calculated to put the reader off what, despite its presentation, is the fascinating and carefully researched story of what Baron Macmillan called "a crime for which in the ingenuity and audacity of its conception it would be difficult to find a parallel".

At ten p.m. [November 24, 1924] a young chain-smoking Portuguese businessman on the verge of bankruptcy and disgrace sat down at his office typewriter to compose an impossible crime.

He tapped away steadily at the 1918 Smith with its old-style six-row keyboard. . . .

In the year 2038, the Graduate School of Journalism, Columbia, will probably have programmed a journalistic computer which, fed with the right research material, will write books as lively and well-informed as this, while perhaps the old world is still struggling with documentaries, better written but more poorly researched.

If, on a quiz, anyone was asked "Who was Artur Virgilio Alves Reis and what was his role in the rise of Salazar?", almost no one under the age of sixty could answer, unless given the prompt of "the Waterlow case". Yet Alves Reis was a crook far more fascinating than the Swedish Match King, Ivar Kreuger.

Reis, the son of an undertaker's bookkeeper, was born in Lisbon in 1896. His father's cousin was Admiral Reis, for whom a street in Lisbon was named, and he grew up in convictions of grandeur. He took a course in engineering for a year, then fell in love with Maria, a girl of modest parents but grand family connexions. He married her and completed his education quickly by forging a diploma for the "Polytechnic School of Engineering" of Oxford University, alleging his proficiency in twenty-one different subjects as well as his ability "to direct industries referent to the grade in which he specialised".

Armed with this, he went to Angola to avoid conscription, and because he had intelligence and was not afraid of hard work he rose in two years to be Inspector of Public Works and Acting Chief Engineer of the Angola Railways. "The Portuguese Cecil Rhodes", he saw that dingy African slum as the brilliant in his country's tarnished diadem. Resigning from public service after the war, he did a brisk trade in flogging European surplus goods to Angola, heavy paper sandbags as jute, rusty German tractors as new. Many visionaries have started by selling pinebeck as gold. Reis invested his profits in the South Angola Mining Corporation (which he considered all the better a bargain for not yet having produced a ton of iron ore).

If Reis had been able to lay his hands legitimately on capital, he might in fact have become the Angolan Cecil Rhodes. Instead he became embroiled in buying bonds in Ambaca, the Royal Trans-African Railway Company of Angola, in order to get his hands on £20,000 lent by Portugal to pay off bondholders. By writing cheques on an American bank and using the time lapse of eight days which it took for cheques to arrive by post and telegraphing money orders to meet them, he created for himself a large, but very short-term, credit. He had everything necessary for success as a great financier except capital, business qualifications and social status. His vision was unfettered by reality, his ingenuity curbed by no scruples. Had he succeeded in entering politics he might have proved a brilliant Minister of Finance and Overseas Development, aided by knowledgeable civil servants. But he was forced to create his own anti-State. The Bank of Portugal had illegally over-inflated the Portuguese currency. So Reis over-inflated it still more by forging two orders to Messrs. Waterlow for printing 500-escudo notes and appropriating the money to his own purposes. Much of this money was squandered by Reis and his accomplices; still more was used in bolstering up his unsound investments in Angola; but a portion at least was earmarked for imaginative schemes of which some, many years later, have been implemented by Salazar.

Reis did not "steal Portugal", as Mr. Bloom's title maintains. But he was forced, in order to prevent the discovery of his crimes, to try to take over the Bank of Portugal and so the government itself. If he had succeeded he might have made a better job of pulling Portugal into the twentieth century than Professor Salazar, who role to power on Reis's downfall, has done in keeping Portugal and her colonies in the eighteenth century.

Mr. Bloom has a splendid theme. Reis and his confederates were a colourful gang of crooks. There were the Bandeira brothers, José, a juvenile delinquent, and his brother Antonio, the underpaid Minister to Holland, ready to use diplomatic privileges for any profit, Marang the Dutch financier, who made a fortune in 1914-18 breaking the Allied blockade of Germany in concert with Adolph Hennies, a German criminal who had his uses in wartime to the German Government.

In this criminal farce Sir William Waterlow emerges as the principal clown, rejecting the advice of his experts in Lisbon and refusing to confide in his fellow directors, mainly because he had been employed during the First World War by the British Secret Service for issuing counterfeit currency. His folly cost Sir William his job and his firm £610,392, plus costs of some £95,000. But the clanger did not prevent Sir William from becoming Lord Mayor of London.

Reis perhaps hoped for some sort of generosity from Salazar, who might never have emerged from the obscure indistinction of his professorship to the eminent indistinction of his dictatorship if it had not been for the 500-escudo fraud. But Reis did not repine. Having failed to embroil the governors of the Bank of Portugal in his fraud, he went out of his way to exculpate all his accomplices and then, just to be awkward in that stronghold of fundamentalist Catholicism, he became a Protestant fundamentalist of the Dutch church. A chainsmoker (100 cigarettes a day), he gave up tobacco and coffee (that dangerous stimulant). Nearly bald and thirty pounds heavier, he was discharged from prison on V.E. day, having served nineteen and a half years and converted a number of his fellow prisoners to the anti-State religion of Evangelicalism. He chose to become a lay preacher.

But by that time his sons were grown up, with a modest import-export business. They invited their father to give them the benefit of his financial genius. Within two years their firm went bankrupt to the tune of £35,000. "Only in prison could I be a good Christian", Reis said. "Outside, I failed."

When he died in 1955, Salazar's press brought home the lessons. "The author of the most fantastic fraud of all time . . . did not even have a few miserly pennies in the end", said *Diario Popular*, "There were the Bandeira brothers, José, a juvenile delinquent, and his brother Antonio, the underpaid Minister to Holland, ready to use diplomatic privileges for any profit, Marang the Dutch financier, who made a fortune in 1914-18 breaking the Allied blockade of Germany in concert with Adolph Hennies, a German criminal

RADICAL WRITINGS

The Autobiography of Samuel Bamford. Volume I: Early Days. 363pp. £2 15s. Volume II: Passages in the Life of a Radical. 280pp. £3 15s. Edited with an introduction by W. H. Chaloner. Frank Cass.

Under the title *The Autobiography of Samuel Bamford*, Cass have issued a first volume, consisting of an introduction by W. H. Chaloner, a facsimile reproduction of the 1849 edition of *Early Days* and a reprint of a little-known fifty-five-page pamphlet, *An Account of the Arrest and Imprisonment of Samuel Bamford, Middleton, on suspicion of High Treason*, published in 1817; and a second, longer volume, containing a reproduction of the 1844 (two volume) edition of *Passages in the Life of a Radical*, with a poem and a "Glossary of Lancashire words" which had appeared in an earlier edition.

The books are valuable and very welcome. It is surprising that these works should have been almost inaccessible in a complete form for so many years. They are, of course, well known to historians, and some of the more specifically political passages, particularly the descriptions of Peterloo, have often been quoted. But Bamford's writing is not a tedious desert in which occasional passages of historical interest occur. Every page is full of life, and compulsively readable. It may, indeed, be the very vigour of the writing which accounts for its long period of comparative disfavour. Today, with the return of interest in vernacular speech and in more direct and spontaneous forms of communication, Bamford has a greater appeal than many of the more consciously "literary" autobiographers of the later nineteenth century. This is not to suggest that he was a naive writer. He was a skilled and conscious worker, with his fair share of affectations and mannerisms. But much of his inspiration was drawn from the dialect speech of his native Lancashire, and in his books and some of his poems he achieved a strength and clarity that were peculiarly his own. Bamford's books are unique in their combination of autobiography, description of social customs and behaviour, and their account of the activities of the radicals in the villages of Lancashire during the highly-charged years before 1821. They will have a readership of the highly-charged years before 1821. They will have a readership extending well beyond professional historians and sociologists.

It is a pity, in view of the readability and general interest of the books, that the introduction is not more informative. Although the main interest of *Early Days* and much of that of *Passages* is social rather than political, there is no discussion in the introduction of Bamford's interest in dialect and folk customs, nor any attempt to connect him with the revival of concern among radicals of the time for many aspects of popular culture. On the directly political side, very little is done to show, from other sources, how far Bamford's memories of his early radical days had been dimmed—consciously or otherwise—by the time the *Passages* were published. During the Chartist period he almost certainly excised in his own recollections the violence of some of his early behaviour—one wonders incidentally how he reacted to the popularity of the "Union Hymn" with the refrain "Oh! Oh! Oh!" of 1842. The publication in full of four long, dull letters from Thomas Carlyle adds nothing to our understanding of Bamford—or for that matter, of Carlyle. Perhaps the critics of these works will encourage someone to produce the monograph that is needed to place the man and his books for the student and the general reader.

MAIDEN AUNT

FRANCESCA M. WILSON: *Rebel Daughter of a Country House.* The Life of Eglantine Jebb, founder of the Save the Children Fund. 398pp. Allen and Unwin. 30s.

In the first chapter of her interesting biography of Eglantine Jebb, Francesca Wilson refers to Victorian aunts as "a distinguished and now forgotten clan". Distinguished indeed, as she makes very clear, but surely not forgotten. Katharine Moore's recently published *Cardal Relations*, dealing with the contribution of maiden aunts to literature, sociology, and the support of eminent nephews and nieces has stimulated a new public interest in this distinguished clan. And the B.B.C. has called attention to what may be described as the study of matronhood. But if not forgotten, the clan is perhaps doomed to extinction, owing to early marriage, the decline of middle-class leisure and much else.

To the literature of *matronhood* Francesca Wilson has made a notable contribution. Here is a very distinguished maiden aunt, herself cherished and encouraged by an older maiden aunt. The book adds one more to a long line of such biographies: Margery Fry, Lilian Barker, Eleanor Rathbone, Octavia Hill, Florence Nightingale—and looking to the future one can see a life of Dame Caroline Haslett about to emerge from the pipe-line; a burgeoning literature of *matronhood*.

Having queried Miss Wilson's use of the word "forgotten", one is tempted to add one more query about her use of the word "rebel". Eglantine Jebb certainly rebelled against the conventional existence of a middle-class home-keeping daughter, but unlike Florence Nightingale or Margery Fry, she did not have to achieve freedom in the teeth of family opposition. If anything her sympathetic biographer makes clear, her good health and over-acute sensitivity, against these obstacles she built up on her own experience of courageous travel in war as well as in precarious peace, an informed public opinion, which enabled her to found in 1921 the Save the Children Fund. It was a great and enduring work, and a notable example of the contribution which maiden aunts have made to our own and the world's welfare services. Nor is it likely to be forgotten, though without Miss Wilson's book its founder might have been.

OFF-COMER

MARION HOWARD SPRING: *Hounsel.* 192pp. Collins. 21s.

Howard Spring's popular success as a novelist may be partly explained by the fact that he had worked as a journalist for thirty years before publishing his first novel at the age of forty-five. He began as a messenger boy on a South Wales newspaper, learnt shorthand, became a reporter, went to Bradford, then, in 1915, to the *Manchester Guardian*, where he remained for fifteen years before moving to London and taking over the *Evening Standard* Book Page which had been made famous by Arnold Bennett.

From the tributes of colleagues, quoted by his widow, it is clear that he became a very efficient journalist, speedy, reliable, accurate, lucid and stylish. Few off-comers can have immersed themselves so thoroughly in the life of the industrial north or accumulated so full a mental filing-system of events, scenes, people and local history. Scarcely anything that might be of use was forgotten. His characters regularly find themselves in the places where he had worked, and sure enough, though where he was married serves for another purpose in *Fame is the Spur*.

Moreover, when he came to use this material in fiction, he wrote as he might have done twenty-fifty years earlier, skipping the influence of Lawrence, Joyce and Huxley, and carrying on from the middle period of Arnold Bennett. Indeed, though he lacked Bennett's power of the transforming imagination, his method of working was very like that of the earlier novelist.

Most of this is apparent in the Howard Spring's memoir, in the first part of her book she draws on her husband's autobiographical writings, in the second, on her own memories, especially of the later years in Cardiff. This is a quiet, unpretentious book. It gives away no family secrets and *is* free from the standard vices of the "authorized" biography. But it paints a picture of a happy married life and reveals something of that kinship with the people which gained for Howard Spring the loyalty and affection of a huge public.

ACCIDENT OR EXECUTION?

FRED GOERNER: *The Search for Amelia Earhart.* 286pp. Bodley Head. 30s.

When Amelia Earhart and her navigator, Fred Noonan, vanished without trace on the penultimate leg of their round-the-world flight in 1937, the official and unofficial conclusion was that they had got off course, exhausted their fuel and come down in the Pacific far from land. Up to 1960, the assumption that they were lost in the ocean had gone unquestioned. Then Mr. Goerner, a television reporter, stumbled on a startling rumour—that they had come down in the Japanese mandated territory of the Marshall Islands, had died in Japanese hands and been buried on the island of Saipan.

Mr. Goerner turned himself into a private detective in search of the truth. He went to Saipan four times in the next four years and got from some of the older natives what seemed to amount to corroboration. He did some excavating but did not find the right remains. Then he found an ex-marine who, in 1944, had helped to dig up two skeletons which the officer in charge hinted were those of the lost fliers. These were put into a case and removed by the Marine Corps.

Every subsequent effort he made in official quarters to obtain confirmation was thwarted. People who had been named as associated with the incident were silent when approached, failed to keep appointments or denied all knowledge. The mystery is still unsolved, although the late Admiral Nimitz believed sufficiently in Mr. Goerner's theories to encourage him to persist in his investigation.

His basic theory is that Miss Earhart had been charged by "the military" to diverge from her direct course so as to have a look at the Japanese mandated islands, which were even then being prepared for the war to come and were closed to all foreign traffic; that she ran into thick weather and got lost; and that she did not know where she was when, fuel spent, she put down near Kwajalein Atoll. The Japanese treated the two as spies. The native tales were that Noonan was beheaded and that Miss Earhart died on Saipan of dysentery.

The quest for the truth is described in this book with copious extracts from the tape-recorded evidence. There is plenty to justify Mr. Goerner's suspicions of state involvement in Miss Earhart's flight and plenty of evidence that the unhappy pair did end their days at Saipan and not in the sea, but there is nothing to suggest that the state will ever declare its part or disclose the ultimate resting place of their bones.

OPEN SORES

ROBERT LOWELL: *Near the Ocean.* 55pp. Faber and Faber. 18s.

Robert Lowell's new book contains thirty poems. The first five are designed as an sequence, leading to an elegy for Theodore Roethke and a short poem called "1958". The collection ends with six "imitations" of Horace, Rilke, Dante, Quevedo and Montale.

The first poem, "Waking Early This Morning", recalls Wallace Stevens's celebrated poem on the death of God. It also bears some comment upon "Beyond the Alps", the last poem in Mr. Lowell's *Life Studies*, revised in *For the Union Dead*. "There are no tickets for altitude/Once held by Hellas", the speaker said, leaving *Deo Roma* in Paris. There are no tickets for altitude, the new poems imply. "God is gone from the earth," this time a volcanic cone".

"We live in an old chaos of the sun", Stevens said in "Notably Morning", but he was sure that the earth should be, it seemed, "all of paradise that we all know". He would find consolation in the benefits of summer, and wild blooms. Mr. Lowell is not consoled: He is not assuaged by April's green. Te every hint of joy there is an immediate reply, a denial, defeat is inevitable. It is typical of these new poems that in "Fourth of July in Maine" Mr. Lowell rhymes "crucifix" and "politics". Indeed, the sequence in which this poem appears may be read, not too fanciffully, as a set of variations on this theme. Evil in evil is comparative, and the representative evil is politics:

Wars
bother, earth licks its open sores,
with breakage, fresh promotions, chance casualties, no advance.

"The Oppesite House" a policeman "counts his bullets like beads".

These poems come from Lyndon Johnson's Great Society, many of them from New York, the Gun City. The life-giving word is mooted, but never tentatively, a death-dealing one swoops down, like napalm. In a poem "Central Park" "life" is defined by "knife", "shrub" by "club".

We beg delinquents for our life.
Behind each bush, perhaps a knife:
Each landscaped crag, each flowering shrub,
Hides a policeman with a club.

The spirit is powerless. But it does what it cannot help doing; it hopes for life and prays to a spectral God. The dominant feeling in these poems is dread. Prayers, when they come, are squeezed from fear and despair, "O that the spirit could remain/ Hinged but untarnished by its strain!" And later:

Great ash and sun of freedom, give us this day the warmth to live,
and face the household fire.

Sometimes the prayer comes as a birch of feeling: "O to break loose". This gesture is given, in the first stanza of the first poem, through the figure of the chinook salmon, jumping and falling back, then trying again, and at last clearing the waterfall, "alive enough to spawn and die". But what we hear, even above the waterfall, is despair: the spirit, lost in "our monotonous sublime" beaten by "Goliath in full armor".

In many of the early poems the rhyme of crucifix and politics was the juxtaposition of Christ and Herod, as in "The Holy Innocents". The pattern is the same, the occasions are different. The world still out-Herods Herod.

The most remarkable poem in the book is the title poem, "Near the Ocean", the culmination of the first sequence. A loose description would relate this poem to certain earlier poems including "Skunk Hour" and "Night Sweat", but the difference is that the new poem achieves, more richly than these, the interpenetration of private and public feeling. One of the pervasive problems of decorum in Mr. Lowell's early poems was the question of the representative status of the feelings declared. The relation between the inner and the outer worlds had to be taken on trust, on goodwill, if taken at all. In "Near the Ocean" there is no need to assert a relation; the relation is irrefutable. Indeed, it is the endowment of private feeling with representative status, the impingement of the inner and the outer weather (to use Robert Frost's term) that gives the poem its force. The feeling is individual, but it is not eccentric; there is always a moment in which it coincides with common feeling, even though it goes on to surpass the common occasion. The feeling is greater in degree, not different in kind. So there is no need to take anything on trust. The last two stanzas of "Near the Ocean" are especially powerful, remarkable even in the canon of Mr. Lowell's achievement. The compacted force of *Lord Weary's Castle*, disciplined by *Life Studies*, has already issued in the flexibility of *For the Union Dead*, especially in a poem like "Soft Wood". The new book is the reward of that discipline. Nothing is lost, much gained. The idiom is weighty, in an Augustan sense, but not, in any sense, heavy.

It seems clear that this flexibility is a result of Mr. Lowell's dealing, in the past few years, with the theatre; an experience parallel, in many respects, to his dealing with other writers, translating, imitating, paraphrasing. He has cultivated his own voice by attending to other voices, listening to cadences other than his own. This is not to say that his imitations are uniformly successful. "The Vanity of Human Wishes", for instance, in the new book, pursues "the servile path" to the pitch of servility without gaining much for its pains or casting much light upon Juvenal. On the other hand, the imitations of Horace are splendid. On the subject of translation, Johnson (Samuel) said: "the lyrical part of Horace never can be perfectly translated; so much of the excellence is in the numbers and the expression. Francis has done it the best; I'll take his, five out of six, against them all". Francis's translations of the *Odes* are excellent, except when they are more Miltonic than Horatian, but a comparison of his translation of *Odes*, 1.4 (*Solvitur acris hiems*) with Mr. Lowell's version shows that Mr. Lowell took the precaution of being a remarkable poet before he became an assiduous translator. The new translation is a beautiful poem in its own right. It is faithful, but not servile.

LIVE OR DAI

Penguin Book of Welsh Verse. Translated by Anthony Conran in association with J. E. Caerwyn Williams. 286pp. Penguin. 7s. 6d.

A new volume of Welsh poetry in and informed translation presents the English reader with some 150 poems by roughly half that number of poets. The earliest of them, the two Taliesin and Aneirin, are represented with fair confidence to the decades of the sixth century, the latest, Mr. Gwyn Thomas, died in 1936. In other words, Welsh poetry has a longer continuous history in these islands than English, from which we infer that at the date of the Golden Verse, when most of the island of Britain, south of the right hand of the God Bald (whoever he may be), and only a prodigious exercise of courtesy would bring an Englishman within pouring distance of him, it was a courtesy unlikely to have been exercised by Taliesin himself. Indeed, by any of the early poets whom Mr. Conran gets his volume under way. They served good and native princes, nothing so much their exultation as a warband of the English: nothing their grief at the death of a Saxonman at English hands. . . . a good day for poets, . . . the wide host of England with frightened their eyes . . . like Catraeth, where of three hundred mounted survivors took their ease . . . Strictly as a reader of twentieth century poets might observe, the English were usually lucky in Wales. Like circumstance helps anthologists: . . . that span of time, and of manner in this book made . . . on the translation, . . . may congratulate . . . securing the services of Professor Caerwyn Williams and his colleagues for the . . . at Bangor. . . . he has the . . . ness, or at . . . meaning and no one who has tried to render verse in similar conditions will underestimate what such help means.

To look then first at what Mr. Conran has made of the best-known things: Aneirin, admirable; Llywarch, disappointing in respect of the Old Man's Lament, but excellent in respect of the hall of Cynddylan; Hywel ab Owain Gwynedd, Owain Cyfeiliog, and Cynddelw Brydydd Mawr, all three excellent; and the controlled but terrifying lament for Llywelyn the Last, Prince, by Gruffudd ab yr Ynad Coch, magnificent.

The heart's gone cold under a breast of fear;
Lust shrivels like dried brushwood.
See you not the way of the wind and the rain?
See you not the oakrees buffet together?
See you not the sea stinging the land?
See you not truth in travail?
See you not the sun hurtling through the sky,
And that the stars are fallen?
Do you not believe God demented mortals?
Do you not see the whole world's danger?
Why, O my God, does the sea not cover the food?
Why are we left to linger?
There is no refuge from imprisoning fear.

And nowhere to hide—O such abiding!
I see no counsel, neither lock nor opening,
No way to escape fear's sad counsel.

Of modern poets he does best with R. Williams Parry, Saunders Lewis, Gwenallt, and Waldo Williams. He does not make them sound as they sound in Welsh, but he does make them appear the fine poets they are in that language.

For many readers of Welsh poetry in translation (to say nothing of readers of Welsh poetry in Welsh) a first question must be, what has he made of the *cywydd* and *englyn*? These are such distinct Welsh genres that until Professor Clancy came along in 1955 no one had got all that near to solving the technical problems of the *cywydd* in translation, while the good renderings of *englynion* could be carried round in one's waistcoat pocket. However, by 1965 Mr. Conran had begun tackling the *cywydd* for himself, and in the present volume he has some striking successes with Dafydd ap Gwilym and other medieval poets.

The good crops of the white flesh
In the earth blacken and perish
Is a good couplet in transition. And so is:
Oh, wanton was your heyday,
And today is not that day.

But the *englyn*, which he feelingly and correctly describes as "fiendishly hard to translate", has maintained its usual intractability. This favourite verse form, of thirty syllables arranged in four defined lines, with rhyme and *cynghanedd*, sounds so natural, inevitable and absolute in Welsh that epigram can hardly be carried further. But in translation the form appears unsalvable and the matter too often flat. Here is Mr. Conran's version of an epitaph in *englyn* form by Dafydd Jones of Llangwyfen (nineteenth century):

Poor I am now: if any should call me home
I cannot answer:
The black, cold, bare, damp earth
Of Trawsfynydd's overhead me.

Professor Kenneth Jackson in *A Celtic Miscellany* (1951) left it in prose:

I'm helpless now, and if they call me home I cannot answer for the black cold bare dank earth of Trawsfynydd covers my face.

Even apart from Mr. Conran's bad concluding line, the prose is the better rendering. He is liable occasionally to use English in this over-colloquial, or slipshod way. "Without you had", "And what's it do?", along with the expletive "did", and at least one "albeit" and "might" would bear rephrasing. For this is a fine, exciting book, whose scope (one should not overlook the 60-page introduction), quality and price make it the natural buy for anyone who wants to become acquainted with Welsh poetry in English dress.

ALL FOR AFRICA

CLAUDE WAUTHIER: *The Literature and Thought of Modern Africa.* 323pp. Pall Mall Press. £2 5s. (Paperback, 16s.)

M. Wauthier's comprehensive map of African intellectual activity was first issued in French three years ago. This English translation makes available to the African "other half" a work which has all the virtues and shortcomings of surveys of this variety.

Its virtues lie in Claude Wauthier's prodigious reading, his professional expertise as a journalist long acquainted with Africa, his ability to condense a mass of material and make clear, unequivocal statements upon it. His book, which is understandably weighted on the francophone side, is a useful reminder that *négritude* is not simply a literary or artistic movement, like surrealism or cubism, and cannot be judged or understood simply by its literary products. It is the controlling spirit of a whole epoch in African and Afro-Caribbean intellectual activity, embracing history, sociology, linguistics, politics and education as well as a new theory of culture posing its whole weight against the ponderous pressure of western ethnocentricity.

The author's own values, in so far as they emerge, are tolerant, sensible and humane. But they do not emerge very far, and this is almost a conditional feature of the objectivity and inclusiveness at which he aims. The dynamic and conservative forces that coexist within *négritude*, and are both equally germane to its purposes, are clearly expressed in his summary. Every major view on the nature of racism can be found here, as can the classic debate between the dialectical view of *négritude* (Sartre) and the view of it as a perpetual force within human civilization which no future "synthesis" can cancel out (Jahn, Kesteloot and Césaire).

The trouble about this very eclecticism, which looks at all works of literature as evidence, alongside ethnological, historical and political theses, is that everything becomes of equal value. Each work must be plotted on the ideological map, but every flag is of precisely the same size. The effect is to obscure the one distinction which really matters where literature is concerned, the distinction between good work and bad. Hence M. Wauthier's book will be of assistance to the intellectual historian or the scholar looking for titles with which to substantiate this viewpoint or that, but it provides no guidance whatever for the critical process of reading, experiencing and deciding. His lament that the literature has too often been looked at "purely from the point of view of literary criticism" can be stood on its head.

ALL FOR IRELAND

DOUGLAS HYDE: *A Literary History of Ireland.* From Earliest Times to the Present Day. New edition. 654pp. Ernest Benn. £3 10s.

The election of Dr. Douglas Hyde as President of Ireland, under the new Constitution, in 1938, was a tribute to his life-long devotion to the cause of the Irish national language and literature. While a student at Trinity College, Dublin, the young enthusiast was collecting in his spare time traditional poems in the west. In 1893 he published the *Love Songs of Connacht*, a collection which inspired Synge and other poets of the revival. Six years later, at the age of thirty-nine, he completed *A Literary History of Ireland*, a large volume in which he explored the neglected centuries. Apart from the particular studies by O'Donovan, O'Curry and later de Jubainville, he had to rely on his own research and enterprise.

The earlier chapters are speculative, so obscure are the sources, so untrustworthy the fragmentary records. To give but one instance, the famous Confession of St. Patrick was pieced together by a scribe from an imperfect manuscript three hundred years after the death of the saint. Enthusiastically and in vivid detail, Douglas Hyde described the heroic age of Cuchuloin and Queen Maeve, the hunting exploits of Fionn and the Fianna, the gradual intermingling of pagan myth and Christian belief in the semi-historical tales. During the long centuries of invasion and occupation, Gaelic civilization slowly declined, but in the seventeenth and eighteenth centuries there were new developments both in poetry and prose.

In recent years, research has been intensified and much new material has been edited, including the sophisticated courtly love lyrics which were introduced after the Norman conquest. Despite all this activity, *A Literary History of Ireland* still preserves its interest. *A Text Book of Irish Literature*, by Elinor Hull, and *Gaelic Literature Surveyed* by Aodh de Blacam are more limited in their range. Each has its merits, yet neither has superseded the pioneer work of Dr. Hyde, now made available once more, with prefatory note by Mr. Brinn O'Cuiv.

PRAGUE GRAMMAR SCHOOL

ROMAN JAKOBSON: *Selected Writings*. I: *Phonological Studies*. 678pp. 66 guilders. IV: *Slavic Epic Studies*. 715pp. 75 guilders. The Hague: Mouton.

THE PRAGUE OF THE 1920s is to many the city of Kafka, the city which we can half discern as the background of *The Trial*. Its drab streets, contrasting dramatically with the breath-taking spectacle of the baroque palaces and gothic towers of the old city, are vividly recalled in the memoirs of the Czech poet Vítězslav Nezval, himself one of the central figures in the brilliant poetical movement that characterized the two decades of the first Czechoslovak Republic. To Nezval and his contemporaries this was a time of hope: not for them the existential anxieties and bureaucratic nightmares of Kafka's world. "The government of their own affairs", in the words of Comenius's prophecy, had been returned to the hands of the Czech people; and for many of the young avant-garde writers the Russian revolution appeared as a further and perhaps even greater source of optimism. In their minds the political significance of the Russian revolution was indissolubly linked with new departures in poetry, especially with the work of Khlebnikov and Mayakovsky. It so happened that in the early 1920s Prague was also the temporary home of the most qualified interpreter of these new Russian poets, a young member of the Russian Red Cross mission in Prague called Roman Jakobson. As the personal friend of Khlebnikov and Mayakovsky he could give first-hand information about the new poetry; but still more important for the intellectual history of inter-war Czechoslovakia was the fact that Jakobson had been chairman of the Moscow Linguistic Circle and one of the central figures in the formalist school of literary criticism. With characteristic intellectual curiosity and enthusiasm he plunged into the intellectual life of Prague and soon achieved a position of commanding importance in academic and literary circles.

Nezval has described how he first met Jakobson in a seedy Prague café after midnight on a date early in 1925, and how they were soon deep in a discussion on the role of quantity in Czech poetry. Already in 1923 the Russian scholar had published his comparative study of Czech and Russian metrics which, in the words of Professor Victor Erlich, "threw a monkey wrench into a debate on the rhythmical pattern of Czech poetry which at the time was raging among native Prague poets and literary scholars". This was the first of many brilliant contributions to the intellectual life of the country which became Jakobson's second home. One of the fundamental tenets of the Moscow Linguistic Circle had been the indissoluble connexion, in poetry, between sound and meaning. "Poetry", Jakobson had said, "is language in its aesthetic function." This message was enthusiastically taken up by a young generation of Czech scholars who thus fruitfully developed the doctrines and critical methods of the Russian Formalist school at a time when a rigorous interpretation of Marxist aesthetics was causing it to wither away in its original home. The work of the Prague Linguistic Circle in the field of literary history and aesthetic theory is less well known outside Czechoslovakia than is the new approach to linguistics associated with Prague in the 1930s. The recent admirable study of *The Linguistic School of Prague* by Professor Josef Vachek devotes only a few pages to the literary side of the Circle's activities; and even though Erlich's book on Russian Formalism gives some account of Jakobson's own work in Czechoslovakia and of the specific Czech development of Formalism, there is still room for a full study of the contribution of the Prague Linguistic Circle to the study of literature.

It is nevertheless in linguistics that the influence of the Prague school has been most profound and far-reaching. It would be unprofitable to try to estimate the relative importance in this movement of its Czech members and of the Russian scholars who cooperated with them, above all Jakobson and his friend Prince Nicholas Trubetskoy. From its foundation on October 6, 1926, the Prague Linguistic Circle was a genuinely collective enterprise in which discussion and argument fused individual ideas into common doctrine. "Structuralism" and "functionalism" were to be the doctrines, one might almost say the battle-cries, of the Prague school. Language was to be considered as a structure, every element of which was interdependent with all the others; and these elements, as well as the languages themselves, were to be investigated in relation to the functions which they performed. If, in the 1960s, these concepts appear commonplace this is a measure of the achievement of the Prague school.

In sharp and often polemical reaction against the methods of traditional phonetics, concerned only to describe and classify speech-sounds, the Prague scholars developed the "functional phonetics" (as André Martinet was later to call it) to which they gave the name phonology. This was "that part of linguistics which deals with phonic phenomena from the viewpoint of their function in language". The linguist need not consider every detail of the stream of sound that we call speech: he should concern himself with the way in which sounds express meaning, with those significant elements of the sound-system which the Prague school called phonemes. In the development of phonology Jakobson played a leading part, in close cooperation with Trubetskoy.

In addition to laying the theoretical bases of this new branch of linguistic study the two scholars applied the structural and functional method to the analysis of living languages, more especially Slavonic languages. Yet while the work of the Prague school was mainly concerned with synchronic (descriptive) linguistics, several of its members, and above all Jakobson, sought to revivify historical linguistics by means of the structural method. Sound-changes were no longer to be treated in isolation as the result of more or less haphazard phonetic processes; here too the sound-system of a language was viewed as a whole and changes in the system were explained in the light of the character and function of that system. "I cannot share", Jakobson has recently written, "that antiquated superstitious fear of teleology which is still professed by some students of linguistics." It is thus not surprising that his very first lecture before the Prague Circle, delivered on January 13, 1927, dealt with "The Concept of the Sound Law and the Teleological Criterion". In his historical study of the evolution of the Russian sound-system, published in 1929, he gave a brilliant practical exemplification of his belief in the purposive element in linguistic evolution. Whatever doubts or criticisms may be raised by the details of this study, it marks a milestone in the history of linguistics.

As the 1930s drew to their close, the blissful dawn of the 1920s had given way, in Central Europe, to the doubts and fears induced by Czechoslovakia's struggle for existence against the German threat. Trubetskoy died in the summer of 1938, an indirect victim of the Nazi occupation of Vienna. The tragic anticlimax of Munich and the German invasion of Bohemia and Moravia in the spring of 1939 drove Jakobson, a Russian Jew, into a second exile. He found refuge first in Norway, then in Sweden; late in the war he crossed the Atlantic to America where the universities of Columbia and then Harvard gave him the recognition that was his due. With the departure of Jakobson from Czechoslovakia a new period of his linguistic development began. Earlier interest in the ethnography and languages of Siberia led him to the study of Uralic and Palaeo-Asiatic languages. A new departure was the investigation of speech disorders and of children's speech, through which he sought to illuminate general laws of phonology.

Over the period of nearly a quarter of a century that Jakobson has spent in the United States his linguistic views have inevitably developed, even though the principles of the pre-war Prague school have never lost their validity for him. The most striking change is in the role played by phonetics in his approach to language. Linguists of the Prague school such as Trubetskoy and Mathesius sought to exclude phonetics from linguistics, regarding it as more akin to the natural sciences, and this view was no doubt also that of Jakobson, although his formulations were less dogmatic. Since the war, however, he has ever more explicitly stated that the phoneme is anchored in phonetic reality. "Phonemic analysis is a study of properties, invariant under certain transformations." These properties are the "distinctive features" which characterize the phonemes and define them as meaningful elements in the linguistic system.

In his latest work Jakobson has attempted to establish the "inherent distinctive features" found in all the languages of the world which "underlie their entire lexical and morphological stock". They are defined in terms of acoustic phonetics as twelve pairs or "oppositions" of the type "tense/lax", "voiced/voiceless", "nasal/oral", &c. This theory of phonological universals is controversial in more than one of its aspects, but like all Jakobson's work it has clarified basic issues and stimulated fruitful discussion. At the present time when the whole conception of linguistic analysis represented by the Prague school and its American developments is under fire, being contemptuously dismissed by some as "taxonomic", it is worth recalling that Jakobson has never been satisfied with mere categorization. "Attempts to identify a phonemic category on the basis of distributional rules alone unavoidably result in an impasse." This implies the fundamental links between sound and meaning that lie at the heart of the functional approach to language of the Prague school.

The two volumes of the *Selected Writings* that have so far appeared are entitled *Phonological Studies* and *Slavic Epic Studies*. Further volumes will be devoted to grammar, to poetry, and to the comparative study of the Slavonic literatures. It is hard, at first sight, to define a unifying principle in the bewildering variety of Jakobson's interests. Yet the germ of the studies contained in the two volumes already published can be traced back to the days of the Moscow Linguistic Circle when Jakobson, together with a group of fellow-students, embarked on "the study of Moscow dialect and folklore, and a collective enquiry into the verse and language of the *byliny* recorded in the eighteenth century, allegedly by Kirša Danilov". From the start language and literature were not dissociated in his studies; and the expeditions he made into the countryside near Moscow in the summer vacations of 1915 and 1916 have led, step by step, to the analysis, on the one hand, of the nature of language and, on the other, of the origins and nature of the epic poetry of the Slavs.

Although the *Epic Studies* contain important chapters on the Russian *byliny* and the heroic epics of the Serbs and Croats, there is no doubt that the primary interest of this book lies in the exposition of Jakobson's views on the two Russian epics *Slovo o polku Igoreve* and *Zadonshchina*. Traditionally assigned to the twelfth and fourteenth centuries respectively, these two works are the only complete specimens of medieval Russian epic literature to have survived. Unfortunately the original manuscript of the *Slovo* perished in the fire of Moscow in 1812 and we are dependent for our knowledge of it on the first printed edition and an eighteenth-century manuscript copy of the text. The fact that this work appears as something isolated among the literary survivals from the early Russian Principality of Kiev had from time to time led scholars to wonder whether it might not be a forgery, a literary hoax of the same kind as Ossian, Chatterton, and the spurious Czech manuscripts passed off as medieval works by the Romantic writer Václav Hanka. These suspicions were given more explicit form by the eminent French Slavist André Mazon who, in a book published in 1940, claimed that the *Igor Tale* had been composed la eighteenth century and was in p pastiche of the *Zadonshchina* (t which it shows remarkable parallels) and in part a mere ho potch purporting to be Old Rus but in reality full of solecisms modern expressions. In style mood Mazon found it somew akin to Macpherson's Ossianic co positions. When Jakobson arrive New York in 1943 he found bled there a number of other scholars who were interested in study of medieval Russia, incl the great Belgian Byzantinist He Grégoire. Very soon a study gr was formed at the exiled Free U versity of Brussels with the aim investigating the *Igor Tale* and problems in depth.

The result was the colle volume *La Geste du Prince Igor*, pu lished in New York in 1948. Am Jakobson's contributions to volume (reprinted in *Selected Wr ings* IV) is a detailed and polem refutation of Mazon's thesis. T *Tale* is a genuine product of the century Kievan Rus', Jakob argued, and the echoes of it o *Zadonshchina* show its imp place in the medieval Russian lit ary tradition. The decisive argu were linguistic ones. Time and Jakobson showed that expr claimed by Mazon to be *hapax mena*, solecisms or modernisms in fact be paralleled in other rel vant texts. Moreover, the obsc of style that characterizes parts of *Tale* is simply a Russian reflex a manner that may be found in parts of Europe in the late tw century, from the skalds of Nor to the *trobar clus* of Provence.

The question of the authenti the *Tale* has now become a *célèbre* among Slavists. Mazo been joined in his scepticism b Russian historian A. A. Zimin extensive book on the subject regrettably, not received the *matur* of the Soviet autho Nevertheless, Zimin's text has made available to some scholar cluding Jakobson, who deal its arguments at length in the R *spect* appended to *Selected Wr* IV. In this controversy the cannot fail to be struck by the that Jakobson's arguments are on a precise and detailed an the text of the *Tale* in the cont Old Russian literature, while of his opponents are to a great based on surmises arising from obscurities surrounding the dis of the original manuscript an preparation of the first edition sceptics have not seriously a to refute Jakobson's linguistic of the genuineness of the *T* until this is done conjectu suspicions will remain uncon to the unengaged observer.

In much of Jakobson's wor the *Igor Tale* he analyses its quality by means of the method which he gives the name of mar of poetry". The study of interplay of sound and meaning the form of rhetorical de of the euphonic variations titions of sounds and sound which give to a poetical w memorable quality. It is in th that some of his most stimul work has been done. At its be a recent study of the romantic *May* by the Czech poet Mácha the *International Journal of Linguistics and Poetics*. For Jakobson's scholarship itself on a poetic quality which the author's profound engagement. We are not to read, in the *Retrospect* to *ted Writings* I, that

perhaps the strongest impulse shift to the approach to langua linguistics . . . was—for me at the turbulent artistic moveme early twentieth century meo of art born in the (1881-), Joyce (188 (1882-), Stravinsky (18 kov (1885-1922), Le Corbusier —were able to complete a thoroug comprehensive schooling in one most placid spans of world before that "last hour of calm." (*Posledni čas vsemirnoi* was shattered by a train of catacly

Born in 1896, Jakobson wa enabled to complete his before the onset of those clysms that have so deeply enced his own life. But he ha vived them to hand on to generation his message of the penetration of art and scholarsh

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THE TIMES
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Letters to the Editor

THE LANGUAGE OF POETRY

Sir,—Mr. Bateson has got his holocausts wrong. The epithet I used of my introduction to *The New Poetry* was "inflammatory", not "explosive". I was describing the difference between the introduction and many of the poems in the anthology. I am surprised that as diligent a scholar as Mr. Bateson should have taken so long to discover the difference for himself. Could it be a case of the "semantic gap" degenerating into a time gap?

A. ALVAREZ.

London, N.W.3.

Sir,—I find it hard to understand what F. W. Bateson's piece on *The Language of Poetry* is doing in a special issue on "the state of relations between literature and ideas", and I notice that neither in your front page introduction nor in your leading article do you make explanatory mention of it. It would certainly have been fascinating to have had an account of the ways in which the language of poetry is different now from what it was in, say, the nineteenth century and of the extent to which such differences are related to activities in the field of linguistics, and there are signs here and there in Mr. Bateson's article that this was perhaps the piece he meant to write.

What he has actually written is a good deal less fascinating. His main concern, as far as I have been able to fathom it, is to attempt a total characterization of modern poetry as "anti-romantic" (this in spite of his own point that one of the differences between modern poetry and earlier poetry is that although we can talk confidently of Augustan verse we are unable to make any such capsule description of work written in this century). But his definition of romanticism is absurdly crude. He sees it as, quite simply, a "retreat into ivory towers and sophisticated dreamworld". . . Even if we could accept this as saying anything at all conclusive about the nature of romanticism we would still not be able to link it up to modern poetry in the way that Mr. Bateson proposes. Indeed it is possible to make out an excellent case for the view that although modern poets may not have actually retreated into "ivory towers" they have continued to be deeply fascinated by the *idea* of retreating into them: Graves, Muir, Eliot, Larkin—no shortage of escapist yearnings there. Mr. Bateson need not agree that there are deeply subjective or irrational elements in the work of Eliot and Auden but should he not at least have acknowledged that this is a possible, and articulated, view? "I suppose there will be general agreement to this final proposition"—a hearty, donnish substitute for on the opposition. And what, wonders, does Mr. Bateson make of the hardly anti-romantic poetry of, for example, D. H. Lawrence, Dylan Thomas, Hart Crane, Alun Lewis, Stephen Spender—absurd anachronisms?

Mr. Bateson makes the claim that there are certain words which are irredeemably "romantic" and which modern poets will have no use for: "light", "wild", "dark", "lonely", "bright", and so on. And yet, looking through the anthology which Mr. Bateson so admires, Kenneth Allott's *Penguin Book of Contemporary Verse*, I have found that well over two-thirds of the poets represented use one or other of the words on Mr. Bateson's list. Mr. Bateson's other key assertion (though what it is the key to he does not can be examined to similar he says that there is only "one item with 'modern' in its during the period 1900-1920", were in fact at least half-a-dozen works reviewed, in your own during that period.

STANLEY WILLIAMS.

Dulwich, S.E.21.

POETIC JUSTICE

Dr. David Cooper is in griev in suggesting, in his contri your special "Crosscurrents" Antonin Artaud's Letter to the Directors of Lunatic Asylums, quotes in full, was "written prolonged incarceration (one in these institutions". In fact, is one of five "open letters" Artaud wrote in 1925 during the formative period when he was of *La Révolution Surréaliste* and of the Bureau des Recherches ideas. It should be read in conjunction with the other four "open letters": Letter to the Rectors of the Universities, the Address to Lama, the Address to the Pope, Letter to the Schools of Buddha, which were published in *La Révolution Surréaliste*, no. 3. It was not years later that Artaud the tragic nine-year-long progression through the French asylums—Sotteville-lès-Rouen, Saint-Anne, Ville-Evrard and Rodez—which ended with the publication in 1946 of his heart-breaking Letters from Rodez and his brief reappearance in public before his death.

The Letter to the Medical Directors of Lunatic Asylums is all the more poignant in its prophetic lucidity if read in the true historical context.

SIMON WATSON-TAYLOR.

33 Tregunter Road, S.W.10.

SCIENCE AND LITERATURE

Sir,—You speak, in "Limits of Literature" (July 27) of "established hostilities" between literature and science; certainly the article on the subject by Anthony Jackson is a masterpiece of non-fraternization.

He seems to nourish an idea that science has in some way to be received and blessed by literature before it can move ahead, while at the same time claiming that "the response of literature today is not Reaction but non-action, almost a complete unawareness of scientific ideas". He believes that this state of affairs has come about because, confronted by the multitude of scientific and technical journals, "the literary artist recoils in despair". Poor willing fellow! But science and technology appear to be managing better without the recoiling literary artist than vice versa. Why should Mr. Jackson find it "suggestive that all scientific ideas must first be mediated by the common culture"? Did not nuclear physics give birth to a pair of all-too-functioning atomic bombs before some later-day Tennyson could make the sort of elementary technical error enshrined in his phrase "the ringing grooves of change"? Is not micro-miniaturization changing much of the world before its incorporation into a C.P. Snow novel? Plastic corneas and man-made hearts gain *buraku* from use, not verse.

Mr. Jackson's prejudice against science and its consequences (which he seems vaguely to conceive as beginning with Newton) comes out most clearly in one sentence: "Science has its acknowledged limitations and despite its high status it cannot adjudicate on moral values and is simply not concerned with man as an 'enjoying and suffering being'." True, in a way: for "science", like "literature", is an abstract, and abstracts have to care for men. But the science—produced by enjoying and suffering men—which is developing (say) new and effective means of birth control is having and will have as much effect, morally *inter alia*, as (say) *The Canterbury Tales* by Geoffrey Chaucer, who also wrote a treatise on the astrolabe. Chaucer managed to keep his head in an era of great technological advance; we can do the same, provided we do not try to judge that advance solely from a superior and cloistered literary viewpoint where "ideas are not material for the poetic mind until they have become commonplaces for the 'practical' mind".

On the question of popularization, Mr. Jackson can cite only the occasional use of scientific terminology by poets such as Empson and Day Lewis, and the influence of *The Golden Bough* on Eliot and Golding, while believing that Lawrence Durrell "employs a popularized version of Einstein", so help us! Is there not in Salford, where Mr. Jackson lives, a bookstall selling the weekly *New Scientist* or its glossier British and American counterparts? Are these not excellent popularisers? Does not the very page on which your critic's article appears contain a publisher's advertisement for a series of "compact, elegant paperbacks" which will "become a meeting ground between the arts and the sciences"? Fortunately, many more people are dissatisfied with poetical indigestion and complete unawareness of scientific ideas than your critic realizes.

When Mr. Jackson turns his gaze on science fiction, he is equally pessimistic and ill-informed. He shows his prejudices early, by saying disparagingly that television plays dealing with science "tend to fall into the science fiction category". Too right they do! And when novels and stories deal with science, they also fall into the science fiction category. The term is one of definition, not abuse.

Isn't it time that the pundits of Eng. Lit., in their anxiety to defend Wes. Civ., took a better look at SF? Some SF writers see themselves as popularisers of science and technology; some (perhaps more valuably from the literary point of view) try rather to evaluate scientific advances; some are simple space-adventurers; others are monster-men; but these four classes are fairly easily distinguishable even from your critic's elevation—and, in fact, find much to disagree on among themselves. Most of them perform a job of digestion (like bacteria, you know) of cold abstract fact into human experience—crudely, it must be admitted, by *TLS* standards, but notably with more encouragement from the scientific than the artistic side of the frontier.

There are four points in particular where Mr. Jackson is wide of his mark:

(1) Talking of novels incorporating scientific ideas, he mentions H. G. Wells's "naive optimistic accounts". Is he thinking of the naive optimism of *The Time Machine*? Or the naive optimism of *The War of the Worlds*? Or perhaps the naive optimism of *The Island of Dr. Moreau*? Even in his most jocular short stories ("Aepyornis Island", for example), Wells was more ironical than casual critics allow.

(2) Certainly American writers predominate in SF, as I believe they do in the wider world of the novel. But if Golding, Wyndham, and Hoyle are counted in the English contingent as achieving (grudgingly the phrase is wrung from Mr. Jackson's lips) "a modicum of success", why not Arthur Clark? Is not the Kalinga Prize, also awarded to Julian Huxley and Bertrand Russell for scientific popularization, a step in that direction?

(3) It is not good enough, when dismissing SF for the little it has achieved, to drag in E. M. Forster's name in order to quote him as saying that SF *jeux d'esprit* are "genuinely inspired" but "often worthless". This is nonsense in itself; how can a work of fiction be worthless if it is genuinely inspired? We do not have to take—nor does Mr. Jackson—Forster's word for it, particularly since very many of the writers of Forster's day indulged in just such *jeux*, moved by the technology of their times. Forster wrote little SF; C. S. Lewis and Olaf Stapledon wrote more—and many would say better—SF, but your critic does not even mention their names.

(4) "It is important to note", proclaims Mr. Jackson, "that the changes introduced (in SF) are generally technological ones; these can be made more plausible, one (i.e., Mr. Jackson) assumes, than dreaming up a new science". Oozing prejudice, ignorance of the fact that SF writers have dreamed up many new sciences, your critic forgets that he has already answered the rest of his own stricture earlier, by saying, "Whereas new artefacts can have an immediate impact on our lives, this can rarely be said of scientific ideas". Science fiction is trying to deal with matters which have an immediate impact on our lives. Inadequately, perhaps, but avoiding your "established hostilities". And never recoiling in despair!

BRIAN W. ALDISS.

Jasmine House, Holton, Wheatley, Oxford.

PERFORMING POETS

Sir,—Before condemning all modern poetry out of hand, as Mr. Malcolm Muggeridge has done last week, it is presumably advisable to know something about what went before it. The extent of Mr. Muggeridge's knowledge may have been well exemplified by his answer to a query as to what English poetry of the past he did like. This was in a morning radio interview in connexion with his chairmanship of two of the sessions of the recent Poetry Feast. He said: "I like the metaphysical poets of the Eighteenth Century". Perhaps before he flies to Palestine to shoot the life of Our Lord for television, he would like to expand on this.

MARTIN SEYMOUR-SMITH.

36 Holliers Hill, Bexhill-on-Sea, Sussex.

MUCH BINDING

Sir,—Mr. Prichodsky's belief (July 13) that adhesive binding renders paperbacks unsuitable in principle for public libraries—even in Europe—is well founded indeed as far as British-made paperbacks are concerned, but it is not shared by the Swedes or the Germans, who for years have been producing paperbacks that don't disintegrate. The Swedes use highly flexible plastic-adhesive edge-of-sheet binding for books—even best seller novels—in their public libraries, and they seem to stand up excellently to very rough handling. Would it be possible for British paperback publishers to send a study group to Sweden? They might collaborate for this purpose with their American and French colleagues, who have even more than they to learn about paperback binding.

However, the primary, and well-known reason for the deplorable binding of so many British paperbacks is the fact that British books, hardbacks and paperbacks alike, are far too cheap. Hence, inter alia, the horrible impressed-paper covered boards now used for a large proportion of British hardbacks. If British readers could only be prevailed upon to pay realistic prices for British-made books, their publishers would no doubt be able to afford the equipment needed for making books comparable in quality with most Swedish ones.

KENNETH T. DUTFIELD.

Osjorvägen 18 B, Solna 1, Stockholm, Sweden.

G. M. HOPKINS

Sir,—As joint editor, with Professor N. H. MacKenzie, of the Fourth Edition of the *Poems of Gerard Manley Hopkins*, published by the Oxford University Press on July 13, I should be grateful if you would help me to atone for a wrong action which I sincerely regret, and at the same time help to prevent or remove a serious misunderstanding, by publishing the following statement and apology.

In the last two impressions (1966 and 1967) of the Penguin Poets edition of Hopkins, I, as editor, incorporated about thirty emendations: these were some of the improved readings established mainly by Professor MacKenzie's searching study of the MS. sources — corrections which had been adopted by both editors for the Fourth Edition, and the full authentication of which appears in my collaborator's *Foreword on the Revised Text*. Unfortunately, owing to an unavoidable delay in the publication of the Fourth Edition, the corrections in the latest issues of the Penguin selection will have appeared before the standard collected edition to which they owe their authority. It has always been my intention to acknowledge, in the pages of the Penguin, the indebtedness of the revised Penguin text to the Fourth Edition text; and this will certainly be done at once—and not (as I had originally intended) when some remaining desirable adjustments are completed at the next resetting of the Penguin.

Meanwhile, Sir, I am most anxious that the full force and status of the O.U.P. standard edition, and of my fellow editor's valuable contribution to it, should in no way be impaired. Therefore, while apologizing to the O.U.P., Professor MacKenzie, and Penguin Books Ltd. for any trouble or misunderstanding I have caused, I must ask all readers or reviewers of both books to note that whenever new readings in the latest Penguin issues coincide with readings in the Fourth Edition, the text of the Fourth Edition is the *earlier*: it is, in fact, the only full authoritative text in print.

W. H. GARDNER.

University of Natal, P.O. Box 375, Pietermaritzburg, Natal, South Africa.

SHAKESPEARE FOR THE SIXTIES

Sir,—The purpose of emendation is not "to produce a text usable by readers, actors and students", but to restore, to the best of an editor's judgment, what the author wrote. It is in its abrogation of that function that Harrison's text (even more in lineation and punctuation than in wording) is the worst among easily accessible editions. If I did not suggest "what would do instead", it was because *any* alternative would be better. However, since Mr. Gomme asks (July 20), let me now name the Signet texts. It is particularly paradoxical that Mr. Gomme should praise Harrison for enabling students to "gauge for themselves what editors have done". First of all, they need another edition in order to gauge this. Secondly, in contrast to the Signet, and still more to the New Penguins, Harrison is sadly deficient in the systematic recording of where he has altered the text. This includes a number of places where the original is arguably right and the emendation accepted by Harrison wrong.

I did not say that Mr. Gomme sneered. What I had in mind was that the type of conservatism he favours tends to go with sneering at editors who "rewrite Shakespeare". But if I gave the impression of making a personal charge, I apologize.

J. C. MAXWELL.

Balliol College, Oxford.

A DAY AT THE BEACH

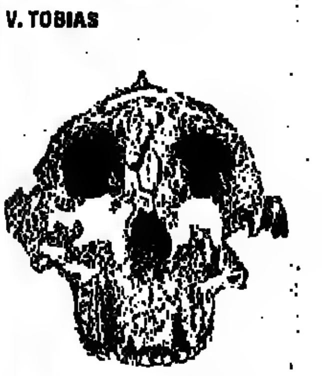
Sir,—I'm sorry the writer of your poor little notice of Heere Heeresma's novella *A Day at the Beach* (July 6) found the omission of punctuation marks to denote speech irritating. He seems to be in a minority of one. While translating, I found that what at first sight seemed to be a mere gimmick was, in fact, a highly effective device, since the dividing lines between what the main character, a dipsomaniac, thinks, says to himself and says out loud are kept deliberately thin. Our use of punctuation is in itself a fairly unsubtle device and sometimes arbitrarily distorts reality. I feel that if your reviewer had given himself more time (after all, the novella is only 25,000 words long and *not* 177 pages, as you state, but a mere 117), he might have developed greater sensitivity in his approach. As it is, he has described not the coat but the peg on which it is hanging; his notice tells your readers nothing at all about the novella's real theme. If his story is modish, then Heeresma, the least modish of all successful newer writers in Holland, must have set the mode: the book was written over six years ago.

JAMES BROCKWAY.

5 Menacuddle Lane, St. Austell, Cornwall.

¶ Our reviewer writes:—I appreciate Mr. Brockway's defence of the punctuation, but what is stimulating in a *Ulysses* can seem pretentious in so slight a work as this and I was, I admit, irritated at being expected to make the effort to unravel the predictable. The "real theme" was less my concern in the small space prescribed than the manner of its presentation; if this is weak, no theme, however worthwhile, can justify it. In describing Heeresma's approach as unoriginal, I was thinking, of course, not solely in terms of Dutch literature, but of the fifty-seven varieties of the anti-heroic mode that readers in England and America have been accustomed to from the early 1950s onwards. Heeresma's book may have caused some stir in Holland on its original publication, but it would not have done so here.

(*Other letters are on page 714*)



AMERICA FROM CHINA TO PERU

RONALD STEEL: *Pax Americana.* 371pp. New York: Viking Press. $6.95.

The main theme of Mr. Ronald Steel's aggressive, intelligent, very readable, very well-written tract, *Pax Americana*, is perhaps best stated towards the end:

> We are not Rome, although we maintain a global empire, and our standards are not those of Metternich, although we have been engaged in suppressing revolutions. America was not meant to maintain a shabby empire with Marines, napalm, and foreign-aid bribes, and the American people have become increasingly uneasy over the global interventions that have been carried out in their name.

It is Mr. Steel's main contention that the United States, without wishing it or without being forced to do it, has become a great imperial power. It is his contention that, consciously or unconsciously, the American government regards its allies or friends as Rome did its "Allies of the Roman People". By its refusal to recognize the imperial character of its self-imposed task, the United States is making the worst of both worlds. Mr. Steel believes that, to quote a famous phrase, "the illusion of American omnipotence" is not only as deeply rooted as ever, but is even more plausible than it was when this phrase was launched in 1952. It is probably just to say not only are there only two world powers, but also that there is, in a sense, only one world power. Despite Khrushchev's prophecies for 1970, the gap in power and in resources between the United States and the Soviet Union has widened, not closed. It is true, and Mr. Steel insists on this, that the political gap may have narrowed as both the super-powers have to face the unknown problems created by China, problems even more incapable of easy solution, or even of easy discussion, than they were when Mr. Steel sent his book to press. His book is extremely topical and there is hardly anything in it which needs to be withdrawn; but the collapse of the Arab armies, the renewal of political earthquakes in Africa, the possible dissolution of Chinese unity, all present to the Americans new examples of their dilemma.

What is that dilemma? To use an old American business metaphor, the United States is "over-extended". Without exactly willing it, the United States has undertaken to police the whole world. Now the "whole world" of the *pax Romana* was, in fact, only part of the known world of Roman times. The Romans knew very well that they did not control Parthia. They knew of the existence of China. But the world which the Americans have undertaken to police *is* the whole world. The *pax Americana* extends from China to Peru, from the Arctic to the Antarctic. American economic and military power is so overwhelming that it is possible to have the illusion that what the American government decides on it can have. Its policy, as it present seen by Mr. Steel (and by others), is highly allopathic. If one shot of a drug does not work, give a booster shot.

What Mr. Steel asks his countrymen to do is to examine their real interests and their real possibilities of success. It is not their duty—or their interest—to undertake the policing of the whole world. It is probably beyond the power even of the United States and the Soviet Union, working closely together, to impose peace on the whole world. *Pacisque imponere morem* was a fairly reasonable Roman ambition because the Romans did not hope to impose peace even on their own frontiers. They left Ireland alone, after all! Mr. Steel suggests that the United States should restrict its activities to those areas where its interests are visible and important, and where American power can be effectively exercised.

Perhaps the basic error of American policy has been the naive extension of the policies, well adapted for Europe immediately after the last war, to the whole world. Mr. Steel believes that the Marshall Plan was timely and was successful, but its success has drugged the Americans. The Marshall Plan was successful not only because it was to the interest of America to keep Western Europe solvent and stable, to put it on its feet again, but also because there was in Western Europe a political and economic structure which could accept and use American aid. Indeed, as Mr. Steel and other people have pointed out, the very ingratitude shown by Europe towards its saviour is a sign of the success of the Marshall Plan. Consequently, the tendency to adopt the "devil theory of politics" and to blame everything that annoys the White House and the Pentagon on General de Gaulle seems to Mr. Steel just nonsense. He points out that Gaullism, on the international side, may well survive the General and that there is a great deal to be said for Gaullism on the international side, even if it annoys the White House and the Pentagon. He also points out that the Atlantic conception dear to President Kennedy, the drive towards an effectively unified Europe, may not be a viable conception today nor, even if attainable, a necessarily desirable state of affairs for the United States. If "Europe" is to become a real third force, it will not be a satellite of the United States.

But the real follies of American policy arise not mainly from misunderstanding Europe but from misunderstanding the real "Third World". Mr. Steel quotes, as others have done, the unfortunate dogmatic statement made by Mr. Rusk about what Americans call "Red China":

> China, as Assistant Secretary of State Dean Rusk said in 1951, is "a colonial Russian government—a Slavic Manchukuo on a large scale—it is not the government of China. It does not pass the first test. It is not Chinese."

This was obvious nonsense when Mr. Rusk said it; it is more obvious nonsense in 1967. But it is not certain that Secretary of State Rusk has really cut himself free from the biases and illusions of Assistant Secretary of State Rusk.

Perhaps Mr. Steel might have stressed more the difficulties of most people "over a certain age" in noticing how much has gone on in their own lifetimes. Nearly as long a time has now passed since the end of the Second World War as between the meeting of the States General (and the inauguration of President Washington) and Waterloo. Yet many of the rulers of all countries have failed to notice this. They have Pavlovian reactions to words and deeds which now can be ignored. Thus, the international communist conspiracy, run with completely successful discipline from Moscow, no longer exists. That Moscow regrets this is probably true; but that Moscow notices the fact is also probably true. It is a pity it is not more widely noticed in the United States. The failure to notice this leads to the identification of every revolutionary movement or every national and human reaction against the very unsatisfactory state of most of the world with the work of international communism or, as so many Americans call it, atheistic communism.

Illusions of this kind lead to outrageously absurd performances, like the "saving" of the Dominican Republic, on the most flimsy and indeed mendacious of excuses. They lead to the failure to notice that for most Cubans the Cuban revolution was and is a good thing. They lead to disappointment with the results of aid, mainly military aid, given to powers like India and Pakistan; to disillusionment with such fundamentally nonsensical military organizations as Seato. Pope John XXIII, it is suggested, was a good deal more sagacious than the rulers of the United States have been. (Since Mr. Steel is nothing if not independently minded, it should be noticed that he thinks President Johnson is free from illusions than President Kennedy was, although it is possible that, when he was assassinated, President Kennedy was beginning to learn some of the rudities of the world.)

In other ways, Mr. Steel shows his originality or his willingness to notice, not that the Emperor is wearing no clothes, but is wearing out-of-date clothes. Obviously he does not believe that Germany is going to be reunited soon. Nor does this thought distress him: German unity, as he points out, has had a very short life of German unity that would suit both the United States and the Soviet Union has yet to be invented.

Mr. Steel cannot be quite an optimistic writer; but such is the sad state of an world that even his faint optimism seems a little excessive now. Thus, President Frei in Chile is in a less strong position to carry out the necessary changes in Chilean society than he was when Mr. Steel finished his book. The results of the military triumphs of Israel are yet to be seen. But Mr. Steel is ironically and very intelligently critical. He notes that it is very fortunate for us that the most aggressive leaders of the underprivileged parts of the world, such as Nasser, Castro, and Nkrumah, were rulers of states without much power to threaten the rest of the world. (As has been said elsewhere, it is fortunate that the most militant nation in the world, Paraguay, has next to no resources to enable it to display its more than Spartan capacity for making war.)

Mr. Steel is original on the question of the bomb. Had the Soviet Union and the United States been more sensible and less engaged in ideological rivalry, they might, together, have kept the monopoly of the bomb. But it is too late to do that now. And the bomb, to borrow an analogy from the world of Damon Runyon and Joel Sayre, is what the gangsters used to call "an equalizer". The dominant super-powers may be at the mercy of rash minor powers. There is nothing here for our comfort, but so far as illusions make our world even more dangerous than it naturally is, destruction of illusions, especially comforting illusions, is of the highest utility. So that a book of this kind, if only by forcing the new Metternich, President Johnson, to reconsider his role, or forcing President Johnson's voters to reconsider theirs, is a work of the highest utility. And the lesson is taught with vigour and brilliance.

SOUTHERN SLAVOCRATS

EUGENE D. GENOVESE: *The Political Economy of Slavery.* 304pp. MacGibbon and Kee. £2 5s.

Professor Genovese is a resolute fighter and he has chosen to tackle, head-on, some of the accepted wisdom of American historiography (and politics). The quarrel over the American Civil War (which Professor Genovese calls "The War for Southern Independence" and *The Richmond Times-Leader* occasionally calls "The War of Northern Aggression") is not a mere storm in an academic teacup but is still a burning question; it is still a political theme in Senator Tourmond's South Carolina and, in patches, all over the old Confederacy; it lies behind some of the manifestations in Watts and Cicero. War guilt, even in the America of 1967, is not a question of the theories of Professor C. Tansill or Mr. A. J. P. Taylor; it is a question that still makes angry non-academic passions rise. Professor Genovese's brilliant polemic will not calm them.

Professor Genovese has deliberately chosen as a title "the *political economy* of slavery". It is because many of the ingenious mathematically minded "revisionist" historians on both sides think that they can "solve" questions by refined statistics that problems that do not yield to computerology are ignored and irrelevant answers are given to badly put questions. Thus Professor Genovese attacks the now famous Conrad-Meyer "proof" that slavery, in 1860, was not condemned because it was unprofitable, at two levels. He attacks the statistical validity of the proof (basically because it assumes the existence of adequate statistical raw materials that do not, in fact, exist) and that some of the proofs are insidiously but more importantly because it is assumed that "the South" was capable of casting up its accounts in modern terms (or would have done so if it could). Why is the question "Said but?" Because "the South" that it is put to was not the geographical South. The South that mattered politically and therefore economically, was the plantation South and that was not a South whose accounts could be inspected as one could inspect the accounts of Abbot Lawrence's cotton mills or Thaddeus Stevens's iron works. A rich southerner, if he stayed in the South, had to move into the plantation aristocracy and accept the miseries and splendours of that coveted status. Controlling the political machinery, especially important in a region short of risk capital, with very inadequate banking systems, the nascent bourgeoisie had to accept an inferior role and refuse to push its programme to the point of threatening the agrarian system, i.e., slavery. So, industrialism was feared rather than encouraged; it threatened the system whether it meant the employment of slaves (as in the Tredegar iron works) or poor whites (as in Gregg's cotton mills). This hostility to the modern, urban, manufacturing world produced the Southern society, based on the slave plantation, which, despite the military brilliance of its leaders and the heroism of the possibly deluded rank and file, could not, as Lucius Quintus Cincinnatus Lamar discovered (*teste* Henry Adams), stand a war. Yet the war came.

How could it have been avoided? Only by "the South". In Professor Genovese's sense, committing suicide. Societies, however dag-ridden by fear for their future, do not consciously commit suicide. They do not give up their way of life; the gentry, basically, cannot exploit their cherry orchards in a bourgeois fashion. Of course, the South had not as much sagacity as had the English aristocracy in 1832. But that aristocracy was not really endangered by the Reform Bill. And the South did not produce an equivalent of either Lord Grey of Sir Robert Peel. We know how bogus was the generosity of the French aristocracy on the Fourth of August, 1789. Not only had the Bastille fallen but there was a *tiers état* to take over and, in any event, the Vicomte de Noailles, who proposed the formally self-destroying ordinance, was desperately poor himself and was known as "Jean sans terre". So, of course, were some of the decaying Southern gentry who were tough equivalents of the poor French nobles who ploughed beside their peasants but were their swords like so many unemployed *samurai*.

Professor Genovese attacks the two schools of modern American historical thought. The principal, very respectfully, Dr. Allan Nevins for not following out the full implications of his own evidence. He restates, in a more sophisticated form, the brilliant argument of that most eminent of Galway professors, Cairnes, in *The Slave Power*. He refutes the view made potent by Professor Avery Craven that the South was recovering from the wasteful agricultural practices of the past. According to Professor Genovese, Edmund Ruffin himself despaired of his fellow planters; De Bow had more readers in the North than in the South. Behind the northern "frontier", a new and diversified economy was growing up. Few parts of the South were in that happy state in 1860. Vermont found its traditional economy as threatened as was that of South Carolina, but Calvin Coolidge's father grew up in a more helpful atmosphere than did the sons of dispossessed southern farmers, not to speak of the really poor whites.

Professor Genovese admires U. B. Phillips (his naive racism apart) but calls Hegel in aid against him. The price of guano, the dangers of using too much marl, the bad breeding habits of the planters that prevented the growth of an adequate stock of cattle and horses, all are explained as necessary results of slavery. Mules were used rather than horses, as bad and cheap tools were used rather than good ones, because mules stood up to careless slave handling better than did horses and since it was assumed that the slaves would misuse the tools anyway, so why let them misuse expensive tools? Some of Professor Genovese's structures on southern agricultural methods suggest comparisons with the despair that sometimes overtakes would-be reformers of Indian agriculture. Some accounts of the cost of redeeming southern land recall the hesitations that Australian agronomists sometimes show when advising small farmers to weed their soils with dynamite.

The attack on the political economy of the South is from all sides. Everything hung together; only a violent upheaval would break the vicious circle. The more intelligent members of the aggressive slavocracy knew this. Their mistake was not in opting for secession, but in losing the ensuing war.

As a polemical writer, Professor Genovese is a Mrs. Battle. He is all for the rigour of the game; he pushes some points too far and he is very repetitive. In his bibliography he is not always mindful of his reader's needs. His argument would have been strengthened had he been able to quote Professor Dew's recent book on the Tredegar iron works at Richmond. Afghanistan would have been a better example of the protection of an endangered frontier than Tibet. Cassius Clay I is rightly praised for the advice he gave his fellows; it was roughly Tolstoy's advice to the oppressors of the Russian peasantry, "get off their backs". Unlike Tolstoy, Clay took his own advice. There were not enough Cassius Clays in the South and so the war came. In his costing of the slavery system, perhaps Professor Genovese might at least have discussed and possibly refuted the political arithmetic used by David Donald in the second edition of his masterly *Lincoln and his Party*. The slave system ended in catastrophe for the old South. The catastrophe, given the social structure, was inevitable. The Southern leaders, we are told, were like Eliot's "Hollow Men". The shadow fell at Appomattox which, more than once, President Lyndon Johnson has told us, he accepts. Alas, many Southerners do not. They will not like Professor Genovese's medicine, but they would be better off if they swallowed it all the same.

CAROLINA RECORDS

H. G. JONES: *For History's Sake.* The preservation and publication of North Carolina history 1663-1903. 319pp. University of North Carolina Press. London: Oxford University Press. £3.

Dr. Jones's book, if it is precminently for the professional scholar, is also a book for the industrious and critical amateur, and its author does not neglect the odd, amusing, and ambiguous parts of his story.

"Carolina" was provided with an elaborate and unworkable system of government which, had it worked, would have preserved the archives. But it did not work, and the record of what is now North Carolina suffered dispersion, loss, what one might call theft, the effects of the division of Carolina into two and the fact that there was no fixed capital until Raleigh was founded in 1792. While this was not so important an event as the second election of Washington or the fall of the French monarchy, it was the turning of the tide of North Carolina history.

It might be said to begin with that Dr. Jones is a little too severe on early officials and early scholars. If they were casual about preservation in Raleigh, they were equally casual in Washington, as Tocqueville lamented. Jared Sparks took advantage of the amiability of North Carolina officials and he was in any case not a model of candid scholarship himself.

The local intelligentsia included enthusiastic if not always competent amateurs and one or two cheerful knaves, but they also included genuinely passionate pursuers of the truth (so far as their resources allowed) like Archibald Murphey. There were polymaths like John Williamson who wrote on steam and lightning rods as well as North Carolina history; there was an enterprising Massachusetts Yankee, Xavier Martin (whose name is given incorrectly), and there was "Shocco" Jones, the local Voltaire. There were legends to be exploded or at least qualified, like the story of the "Mecklenburg Declaration of Independence" (believed in, alas, only in North Carolina). The amiable exuberant if not always credulous Governor of North Carolina, John Motley Morehead, plays a characteristic part. There is the curse of Antiquarian collections, the sale of Indian relics, but by 1903, the dawn had risen, sooner, it might be suggested, than for the National Archives. This is an admirable and edifying book.

BRING BACK THE ID

GEORGES BATAILLE: *Histoire de l'oeil.* 107pp. 19.90fr. *Le Mort.* 22.10fr. Paris: Pauvert. *L'Arc, No. 32: Georges Bataille.* 96pp. Aix-en-Provence. France: 7.50fr. Abroad: 10fr.

The slogan for Georges Bataille's campaign against our culture might well have been Bring back the Id. Convinced that the arts need destabilizating he wrote in 1930: "Ce dégoût n'importe quel amateur de peinture d'aimer une toile autant qu'un fétichiste aime une chaussure." The years previously, under the pseudonym of Lord Auch, he had published *Histoire de l'oeil*, which is now reissued by Jean-Jacques Pauvert, together with *Le Mort*, hitherto available only in a very limited edition. The publishers have tried hard to turn these two short works into erotic objects rather than literary ones. *Histoire de l'oeil* is in black-and-white, *Le Mort* black and forbidding, with each page of text edged in mourning. But better than that each book has been wedged into a pinching slip-case, for all the world like a dainty foot in a too-tight shoe.

But Bataille, as the special number of *L'Arc* shows well, was very much more than a gifted supplier and analyst of eroticism. Together with other French writers, notably Maurice Blanchot, he represents an obscure but vigorous effort towards the dialectical negation of much modern thinking and writing. His sources are in Hegel, Nietzsche and the anthropologist Marcel Mauss. It was from the latter that Bataille derived his crucial distinction between the sacred and the profane. The profane world is that of order, reason and work, the world of humanity; the sacred world that of disorder, violence and excess, the world of "animality". But this animality is by no means the same as the animality from which humanity originally evolved, it is the animality of the civilized human being who knows that he is acting like an animal and therefore enjoys it. One of the achievements of de Sade, according to Bataille, was to "lier à la violence la conscience".

His fundamental division of human experience into sacred and profane involves a writer in a contradiction from which there is no escape. Violence belongs to the sacred world and is this, by definition, beyond speech, since consecutive utterance is obliged to remain within the boundaries of profanity. Violence or excess can never be trapped in language, all that it is possible to do in writing is to propound a method, whereby the reader can be brought to recognize the existence of limits and to share the conviction that these limits are there to be overstepped. Bataille's own books ought by rights to be destroyed as they come into existence, for otherwise he can be accused of fostering the illusion that the dialectical process has found a resting-place. The relationship of his ideas to those of Hegel is finely analysed in *L'Arc* by Jacques Derrida, who shows how Bataille goes beyond Hegel in his dark insistence on openendedness, since Hegel himself drew back from the brink and posited, in his Third Term, a stasis from which the ultimate reality of movement could be appreciated from the security of that very slave-mentality he had once seemed anxious to reject. Bataille must press on towards silence and chaos, and try to preserve in himself the mentality of the master. In so doing he also discovered opportunities for his running dialogue with the Marxists.

His reactionary view of our world is that it has too much head and too little body. Bataille was a regular founder of reviews, the most lasting of which has been the admirable *Critique*; in 1937 he started one with the emphatic title of *Acéphale*, and in an editorial proclamation he looked back at what the modern world has lost: "Dans les mondes disparus il a été possible de se perdre dans l'extase, ce qui est impossible dans le monde de la vulgarité instruite." This is Bataille as Nietzschean prophet, set on reviving that existential daring which can hurl itself into the sacred well of chaos and thus overcome the spiritual avarice that cripples us all, determined as we are to cherish our limits and to survive, even beyond the grave if necessary, as discontinuous individuals. Eroticism therefore is defined as a search for continuity and dissolution or, in a word, for death. But this again introduces a contradiction because death would at once abolish the possibility of gaining erotic satisfaction. The experience of the "big death" therefore, the real one, as opposed to the "little death" of the sexual act, has to be vicarious, as it is in *Le Mort*.

This story is firmly rooted in Bataille's anthropology of the erotic, its theme being linked with the Celtic custom of the "wake". The death of Edouard causes in Marie, who has watched him die, that feeling of "rire" and "angoisse" which Bataille sees as the necessary prelude to all erotic experience. This anxiety means that we are in the presence of a deep prohibition and consequently of an opportunity for transgression. For Marie the death of Edouard is a sexual experience, for which he had tried to prepare her by telling her to take off all her clothes. She is led to a total abandonment of self, going into the local inn, the place of pleasure and refreshment, where she is initiated into Bataille's world of sacred experience. An orgy takes place, merging the identities of those involved, the licence for it having come directly from the contemplation of a corpse, the only experience of death which allows us to profit from it. The act of love itself, always a messy affair with Bataille, is equated with the moment of sacrifice, with the slitting of the animal's throat or the destruction of the god, after which supreme climax a certain calm and lucidity can return.

The same themes are present in the earlier story, *Histoire de l'oeil*. The middle-class adolescents who become involved in a rare sequence of sexual excess are thrilled by knowing that they are transgressors, and in a short space of time Bataille explores the limits of acceptability with extreme vigour. The narrative is built round two linked chains of metaphors, the first involving eggs, eyes and testicles, the second various liquids: milk, sperm and urine. Bataille manipulates and transposes these chains in a way that finally eludes analysis, but in a short passage of personal reminiscence at the end of the book Michel Leiris points out in *L'Arc* that this passage was originally written into the text itself) he shows a startling connexion between some of these metaphors and his own relationship with his parents.

Histoire de l'oeil embodies one of the main problems of the erotic writer. The experience of eroticism may be incommunicable, yet because of its secret, personal nature it is a peculiarly fit theme for literature. Bataille has tried to provoke even the most jaded imagination to revolt, but in a tone that is largely matter-of-fact. He thus consciously relies on the dichotomy of the Ruthless Rhyme, and it is interesting to recall that he described himself as above all "the philosopher of laughter". Certainly *Histoire de l'oeil* needs our laughter in order to bring it to fulfilment. Objectivity cannot ultimately cope with the inwardness of the sacred, and this is why Bataille criticized the Kinsey reports. To measure is to keep at a distance, and he saw the whole of science as being founded on our traditional lobbitions. For an outside observer the erotic experience is an automatic mechanism, a neurotic departure from the rational norm, and Bataille's aim is to indicate the inner experience which gives it meaning. In this way he can leave us to find our own way towards the light (and dark) of the realm beyond good and evil.

At a time when degrees of permissiveness are a considerable social issue Bataille's arguments deserve to be introduced more widely. His point is that true pleasure comes from the thrill of transgression, so that the real puritans among us emerge as those who are trying to demolish the barriers, while the hedonists are those who keep us in sacred awe of them. The philosophical tradition to which Bataille belongs insists after all that negation is a temporal and not a mathematical concept, and that the second term preserves the negated first term within it. By giving attention to the origins of art, religion and society he challenges our pallid humanism in many fundamental ways. It could be argued against him that he sometimes confuses origins with present practice, and that the anthropologist gets the better of the sociologist. Yet there is plenty of evidence surely that he is right when he points to the inadequacy of our post-Christian view of the sacred, whose confines have shrunk so much that the Devil and his works have nowhere left to go. Bataille's insistence is that society would be healthier if it prompted waste and excess, rather than economy and acquisition. A nation-wide potlatch would certainly be worth trying instead of National Savings Week.

SUNSHINE AND CEMETERIES

ALBERT CAMUS: *Lyrical and Critical.* Selected and translated by Philip Thody. 274pp. Hamish Hamilton. 30s.

Albert Camus is a writer who during his lifetime enjoyed recognition of all kinds, culminating in 1957 in the Nobel prize award. Now, seven years after his death, the flood of criticism and translations continues. And yet Camus is not a great novelist or a great playwright—he does not have imaginative power to be either. He is a great philosopher, for he is *Mythe de Sisyphe* and *L'Homme Révolté* are light-weight stuff. Partly he is a *moraliste* in the French tradition of the *moralistes*—a tradition that seems for the moment to be dead. The preface to the French edition of *Betwixt and Between* reveals the lucid, tenacious analysis of the seventeenth century, and its insistence on clarity as the greatest of virtues; the remarks on Parisian literary society might almost have been written by La Bruyère. Camus's moral teaching was particularly suited to his postwar readers because it combined an awareness of concrete problems with simple, if tentative, solutions. After all *La Peste* illustrated the values of courage and pity which had seemed no longer relevant. There is too a sentimental strain in Camus that led him to exalt charity and pity and further his appeal.

Camus is not always a *moraliste*; his best work has a more personal tone. The "Lyrical" part of this volume is a translation of three essays—*Betwixt and Between*, *Summer in Algiers* and *Summer*—and the first, written in 1937 and 1938, show Camus, two or three great and enduring images that underlie his work: the brilliant sunshine and the cemeteries of Algeria. The lyric time increases its absurdity, not Camus. The absurd is a philosophical doctrine but an awareness of the splendour of life and the inevitability of death. In the best of these early essays there are fragments of them where Camus is "lyrical"—the feeling is conveyed directly, as in *from* the sea with its juxtaposition of a grey hotel in Prague and the rich, ruthless countryside of Italy.

When Camus wrote *Summer* in 1954 the Second World War lay between him and the Algerian experiences of his youth: "the men of today have chosen history, and they neither could nor should have turned their faces from it". But Camus did not believe in the perfecting of man through history and this is why he rejected all political extremism, whether of Stalinist Russia or of the F.L.N. terrorists. He demands a resolute and free enjoyment of life and invokes the example of the ancient Greeks. All this is slightly facile as thought but some of it is excellent literature, for instance Camus's return to Tipasa: "It was as if the morning stood still, as if the sun had stopped for an immeasurable moment. Amid this light and silence, years of night and fury melted slowly away."

The "Critical" half contains pieces of various lengths by Camus on other writers, past as well as contemporary. His criticism, like that of many artists, is most interesting for what it tells us about himself. Here again he is surprisingly traditional. Despite the much-discussed parallels between *L'Etranger* and *The Sun also Rises*, he is ready to give "a hundred Hemingways for one Stendhal or one Benjamin Constant". He finds his own artistic ideal in the masterpieces of French Classicism, especially in *La Princesse de Clèves*, and he defines it as "passionate monotony": the control of the work by intelligence. Among modern French writers he admires Gide, the "master of modern classicism", rather than the author of *Les Nourritures terrestres*; for this book which brought a vision of liberty to a generation of French youth seemed superfluous to a Mediterranean man.

The critical pieces are less difficult to translate than some of the essays in *Nuptials* and *Summer* where Camus's language is sensuous and eroate while remaining terse. But even there Mr. Thody, who is the author of a book on Camus, manages well and, at the risk of occasional obscurity, he does keep close to the original. The translation of the critical pieces is very good indeed.

SARTRE AND SEX

SUZANNE LILAR: *A propos de Sartre et de l'amour.* 274pp. Paris: Grasset. 18fr.

In his published work Jean-Paul Sartre has always displayed a more-than-Swiftian disgust with the bodily functions, sex included. Daniel in *L'Age de raison* broods on self-emasculation as a way out of his obsession with desire. It is no accident that Sartre's first novel was called *La Nausée*. This quality has not escaped critics on both sides of the Channel. Gaëlon Picon's scrutiny of Sartre's works revealed "une horreur de la condition charnelle de l'homme . . . une haine de la souillure corporelle". In an excellent *Encounter* article (April, 1962) Mr. Maurice Cranston pointed out that "sexual congress is invariably depicted in his books as a charmless exercise, and his female characters are all repulsive". The condition is a familiar one, but not, nor the whole, consistent with Sartre's self-projected myth. What it *does* suggest, irresistibly, are the rigours of early Christian monasticism: the temptations of St. Anthony, eremites in the Thebaid. St. Bernard contemptuously dismissing women as "bags of excrement".

This simple and obvious element in Sartre's make-up has never received quite the attention it deserves. In France, more intellectuals are still conditioned by a middle-class Catholic upbringing than anyone might suppose. If Mme. de Beauvoir is a spoiled *bourgeoise*, M. Sartre looks very much like a spoiled monk. What he has done is to make human reason, *in vacuo*, a substitute for religion. When the most professional exponent of Sartrean philosophy in England, Miss Iris Murdoch, coined her novel-title *A Severed Head*, did it ever strike her how well the phrase described Sartre himself? Brain without emotion, mind without desire, reason floating free of all clogging impurities, creating a sovereign and solipsistic world of verbal concepts—is this the ultimate condition to which the Master aspires?

The phrases which Mme. Lilar quotes reinforce this suspicion. Sartre has expressed the desire to "n'avoir ni sang, ni lymphe, ni chair . . . chasser l'existence hors de moi, vider les instants de leur graisse, les tordre, les assécher, me purifier, me durcir." "Living?" one can hear this new-style aristocrat of the pure intellect murmur scorofully, *"living?* Our women can do that for us." If anything so vulgarly physical as blood is to exist, it will be, for preference, the blood of others. With commendable logic, Mme. Lilar prints Sartre's words beneath the photograph of a Devonian ammonite, which comes very near to fulfilling Sartre's required conditions. She calls this section of her work "De Sartre au fossile"; but any initial hope that it might turn out a demure intellectual send-up is, alas, soon doomed to disappointment.

Sartre's real brilliance lies in his intellectual showmanship. He has always known just how to play on his readers' weak points, appealing to their latent conformism, blinding them with existential quasi-science. No one cares to be caught with his cultural pants down. This way Sartre compels the public to accept him on his own terms; and sad to relate, Mme. Lilar, despite—or perhaps because of—her own arsenal of modern philosophical and psychological expertise, has swallowed the bait hook line and sinker. *A propos de Sartre et de l'amour* takes Sartre's attitude to love and sex and confronts it on the Sartrean philosophical level: this is a compliment in itself, and surely a singularly ill-deserved one.

Over high verbal Alps of dialectic and symbolism Mme. Lilar pursues her quarry, tempting him with a vision of Eros and Agape purified and ultimately transcended in the Couple. The farther one clambers up the mountain the rarer and more purified the air becomes, the thicker fly the snowflakes of abstraction. The higher, as they say, the fewer. This is all pretty cold comfort except for those who possess a genuine monastic instinct. What Mme. Lilar really means, when all her verbal flummery is stripped off, is that Sartre need not reject sex, because he can eventually transcend it. As a comparison with *Aspects of Love* makes clear, she and Sartre share the same pejorative underlying attitude to physical sex; he recoils from it, she rises above it, but the basic intellectual premise in each case is the same.

True, Mme. Lilar slips in one or two sly psychological asides on Sartre's penchant for "les vierges, les jeunes filles, les adolescents toujours quelque peu androgynes, les amazones et . . . les femmes présentant quelques traits virils", or his preference for such "fresh, healthy", masculine odours as garlic or sweat or tobacco rather than cloying female scents, or his uneasy attitude to the feminine attitude to himself. But even here the whir of the obsessional's axe being ground eventually drowns any attempt to fit these interesting bits of information together: "La vraie base de l'égalité des sexes n'est pas à trouver dans la négation massive du Féminin mais dans cette compensation que la bisexualité ne cesse de fournir à la différenciation des sexes. . . ." And so on. And on.

What Mme. Lilar never concedes, or even considers, is Sartre's unintentionally comic aspect. M. Sartre's public *persona* is not only pompous but also, as they say nowadays, a gas; and the sooner we start laughing at such portentous self-inflation, instead of taking it at its own face-value, as Mme. Lilar does, the better for us all.

STATE TRANSPORT IN THE RENAISSANCE

MICHAEL E. MALLETT: *The Florentine Galleys in the Fifteenth Century.* 293pp. Clarendon Press: Oxford University Press. £3 11s.
ALBERTO TENENTI: *Piracy and the Decline of Venice, 1580-1615.* Translated with an Introduction and glossary by Janet and Brian Pullan. 210pp. Longmans. £2 2s.

Here we have studies focused on two state-operated (dare one say nationalized?) transport systems that came to grief. Dr. Mallett investigates the Florentine state-galleys, suspended in 1480, which appear to have been modelled on those of Venice. Professor Tenenti examines Venetian shipping in its declining years, exactly a century after the Florentine system collapsed. Strikingly, both transport systems declined in periods of economic depression in Europe. Dr. Mallett's volume will appeal particularly because of its connexion with Renaissance Florence — magical words. It is an important contribution to economic history, in the best tradition of what may be termed the institutional school, and it is elegantly presented and printed. Professor Tenenti's work is slighter, and suffers in comparison.

Interest in the English and Flemish wool trade piloted forward some pioneer researches in economic history. Port returns for Southampton and Sluys, among others, turned up evidence of the western voyages of Florentine galleys in search of raw wool in the fifteenth century, and essays on the galleys have stemmed from this. Again, scholars working on the Florentine guilds naturally touched on the Sea Consuls, who operated the galley system. Dr. Mallett came to the problem from yet another way, the Pisa end. His work is entirely original in its scope, for it considers the galley system, as an institution, for the whole of its existence, and he considers the trading aspects, including the eastern voyages: an ambitious undertaking.

Dr. Mallett has worked with thoroughness and care in the remnants of the archives of the central administration of the galleys, and this administration was essentially a government department. This would have been more evident if the author had dedicated a few pages to discussing his sources; what is gleaned under the list of abbreviations and in scattered footnotes is inadequate. From the archival material, the best possible, Dr. Mallett presents an admirably clear and interesting account of the functioning of the system's administration under the Sea Consuls from 1421 to 1480, and this includes the building of galleys, great and long, and the organization of the voyages. To titillate we are promised Luigi Vettori's report—an official one made as commissary, in 1445—and Dr. Mollett has become Italianate to the extent of keeping its location up his sleeve. For testimony of the galleys in operation, though, we now are given in full the "Diary of Luca di Maso degli Albizzi", kept by the Captain of the Galleys on a western voyage of 1429/30; once again this is the best available source. Dr. Mallett calls it a diary and implies that it was a personal one, but there are grounds for suspecting it to be something of an official logbook. From Albizzi's narrative we have a fascinating picture (provided we can read Florentine) of the problems of enlisting the crew, winching the vessels along the Arno below Pisa, and the tribulations of sea travel. The editor provides a map of the voyage, and a brief account of Albizzi's career, where the reference to Vespasiano da Bisticci's dedication errs. The reader will find Dr. Mallett's notes to the text a necessary guide, particularly for technical details; one slip may cause confusion here, for Albizzi did not begin the day at sunset, but at sunrise, and this was normal custom in Italy at the time. In nautical terms, this far is plain sailing.

Dr. Mallett seeks to show why the galley system was introduced, and why it ended. In broad terms, in the fourteenth century Florence developed as a manufacturing centre of woollen cloth, primarily. The raw materials, principally wool and dyes, were imported, and the finished cloth exported, the necessary sea transport being provided by ships of Pisa, Genoa and Venice. The war for survival against the Duke of Milan in the early fifteenth century pressed home to Florence the dangers of dependence on foreign shipping, while the sudden death of the Duke, and the break-up of his state, gave Florence the chance of capturing Pisa in 1406, and of purchasing Porto Pisano and Leghorn, the essential ports, in 1421. Here, by the way, a sketch map to replace the ineffectual Plate I would be an asset. Six months after the acquisition of the ports the Sea Consuls were appointed.

Until 1465 the Florentine galleys using the ports had a monopoly, the most striking feature of which was an extra duty paid on all goods from the west not imported in the communal galleys. The rate of duty varied, but in 1429 was 8 per cent. By 1465 the system had become an anachronism, as the galleys were seen as increasingly expensive to operate, while being unsatisfactory in terms of their lack of sailing schedule. Moreover, Dr. Mallett concludes, by the 1470s there was a new factor, which was the availability of French, Basque, Catalan and even English shipping for hire, which "were bringing in the wool on better commercial terms than the costly communal galleys could manage". Hence, "it was not just the Venetians and the Genoese who were carrying the trade between the northern seas and the Mediterranean. Florence needed no longer to depend for wool supplies on the fleets of possible economic rivals and political enemies, if her own galleys were abandoned." Accordingly, in 1480 the galleys were suspended for four years in the first instance, and never resumed service. From then on, seemingly, Florence depended on non-Italian shipping, including English. Perhaps here is the chance to develop a new field: the influence of England on the Italian Renaissance.

The thesis is presented in "Bristol fashion" by Dr. Mallett, but it is not without holes. Part of the answer seems to lie outside the central archives of the galley system. From the early 1460s the Medici Bank declined, and this was symptomatic of an economic depression which affected Florence: five silk merchants failed in one month alone of 1464. This depression, it has been argued with strong supporting evidence, was a major cause behind the revolution of 1494, and the Medici exile. It has been stated many times (with less evidence) that the fifteenth century saw the manufacture of silk cloth replace that of woollen as Florence's leading industry. Dr. Mallett's index, admittedly a little sleepy, does not list silk, though it does appear in the cargo lists from the east, which are given in his text. Dr. Mallett makes no mention of the possible consequences of the depression, or of the changes that had taken place in Florentine manufacturing in the fifteenth century.

One way to consider these two problems is to investigate the archives of private individuals and firms, whose merchandise and persons travelled on the galleys. After all, the galley system was for them. One can start at the Florentine end, and perhaps progress to the ports, where the galleys called; clearly a sample is all we could expect in one lifetime. Fortunately we have the study of Mrs. Florence Elder de Roover to point the way. It is a singularly apposite example, since Andrea Banchi (1372-1462) was a Florentine silk manufacturer whose career bestrides the important operational period of the Florentine galleys. From Banchi's papers, we find that in 1460-61 it was 3 per cent more expensive to send silk by the Ancona route to Constantinople than by the communal galleys, which seems to contradict Dr. Mallett's thesis. Banchi certainly found it progressively difficult to sell his cloth, in spite of maintaining high quality, but was most successful at the Geneva fair, which did not require sea transport for any distance. While early in Banchi's career raw silk had been imported exclusively by the 1460s an increasing supply came from Italy itself, notably the Florentine Romagna, which was the best obtainable from any source. There is more to transportation than transport. The reasons for the suspension of the galleys seems more complicated than Dr. Mallett allows. Dr. Anthony Molho's note, in a recent issue of *Renaissance Quarterly*, suggests convincingly that the traditional tool Dr. Mallett's view of the Florentine conquest of Pisa, as a manifestation of bellicose irredentism (fostered by Maso degli Albizzi), needs considerable modification. In view of the *Officiales monti* of Florence, found in some references of the 1360s at least, some may doubt if the 1421 establishment was as clear-cut as it appears in this study. Dr. Mallett has enough here to occupy him for a lifetime, particularly if he investigates the port returns for the eastern voyages too.

Pirates were one of the worries of Albizzi during his voyage of 1429-30. The most spectacular loss of a Florentine galley to pirates recorded by Dr. Mallett seems to be that of 1473, when 30,000 florins' worth of merchandise, including Memling's "Last Judgement", was lost. Piracy was a greater hazard to the Florentine galleys than shipwreck, and was particularly serious in wartime, pushing up insurance rates, and hence the cost of shipping. Professor Tenenti's book illustrates how piracy in the Mediterranean was out of hand in the late sixteenth century. Indeed, English and Dutch shipping used it as a weapon to crush the Venetians, their economic rivals, and felt no compunction, of course, being Protestants. Ironically, Catholic pirates, such as Spain, while rousing fury in these Protestants if they could catch them, found religious motives prompting Venetian shipping too, since Venetians were trading with the infidel Turk. The moral is that by the 1580s Venice had become a sea power, without a protector, to game for all. Professor Tenenti shows how in the face of piracy the Venetian administration and organization of her shipping transition. More rewarding would be a consideration of why Venice was politically isolated, and what attempts were made, if any, to solve this key question. Pirated from the sea, great Venice became the plaything of the wealthy English, the second-best pirates. Top pirates were the Dutch, and, no doubt, in time we shall learn what fate had in store for them. The first part of the book is rather serious: pirates *ad infinitum*; but a few statistics would have made the point clear. The last part is the one which should have been footnotes. The section between is uneven. The whole is one-sided, based almost exclusively on Venetian archival sources. Punctuation is not his strong suit of the translators, with phrases (fairly isolated) like "despite of" jar.

ANTI-EVERYTHING

JOHN W. DERRY: *The Radical Tradition.* Tom Paine to Lloyd George. 435pp. Macmillan. £2 10s.

British Radicals of the nineteenth century tended to be against everything, from the state down to the family. They were against the Establishment, the Church, the universities, the landed gentry, and almost every feature of the traditional order. Split into rival factions among themselves, they were agreed on one thing at least, that tradition was bad. It is therefore somewhat ironical to see the Radicals themselves finding their place in a tradition. They were, as Mr. Derry rightly points out, the "most provocative and original factor in English political life", but they were individualists who would not conform to the conventions of party or parliamentary procedure, or enthusiasts for fringe causes such as birth-control, women's rights, teetotalism, phrenology, spiritualism or free love. Such men are difficult to fit under one rubric, and Mr. Derry deals with individual Radicals in isolation rather than with the strands of historical continuity between them. His portrait gallery includes two Tories, William Cobbett and Lord Randolph Churchill, while it omits the full-blooded specimens such as the associates of Henry Hunt or the more militant Chartists. The ideas of some of the most influential Radicals—William Godwin, Auguste Comte, H. M. Hyndman, or for that matter Karl Marx—are completely ignored.

Radicalism has in fact been so loosely defined that Mr. Derry has absolved himself from the need to trace any more definite tradition than that of "humanitarianism" or "reform". His method is to treat the biographical details and political views of his subjects divorced from their historical context or meaning, selecting the aspects that seem to have most importance for the present day. This is fatal to any real understanding of the Radical tradition. Indeed, if Burke sacrificed the present to the past so that he "pities the plumage and forgets the dying bird", Mr. Derry's fault is that he examines a dead carcass (presumably with thoughts about its edibility) and forgets that it belonged to a creature that once lived and soared. The first subject, Tom Paine, is said not to have grasped the significance of industrial revolution, while "his understanding of the relationship between the individual and the state was primitive, unsophisticated and naively individualistic". In this way the tradition of human rights, which seems to contradict Dr. Mallett's thesis, Banchi certainly found it progressively difficult to sell his cloth, in spite of maintaining high quality, but was most successful at the Geneva fair, which did not require sea transport for any distance. While early in Banchi's career raw silk had been imported exclusively, by the 1460s an increasing supply came from Italy itself, notably the Florentine Romagna, which was the best obtainable from any source. There is more to transportation than transport. The reasons for the suspension of the galleys seems more complicated than Dr. Mallett allows. Dr. Anthony Molho's note, in a recent issue of *Renaissance Quarterly*, suggests convincingly that the traditional tool Dr. Mallett's view of the Florentine conquest of Pisa, as a manifestation of bellicose irredentism (fostered by Maso degli Albizzi), needs considerable modification. In view of the *Officiales monti* of Florence, found in some references of the 1360s at least, some may doubt if the 1421 establishment was as clear-cut as it appears in this study. Dr. Mallett has enough here to occupy him for a lifetime, particularly if he investigates the port returns for the eastern voyages too.

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THE END OF CHRISTENDOM

DENYS HAY: *Europe in the Fourteenth and Fifteenth Centuries.* 420pp. Longmans. 35s.

With this scrupulous survey of the Inter Middle Ages, Professor Hay makes his own contribution to the *History of Europe*, of which he is the general editor. This *History* (of which several instalments have already appeared) is designed to cover the whole course of European development (including that of England) from the fifth century until 1945 in eleven volumes of moderate size. Professor Hay has, therefore, like his collaborators in this enterprise, been set a formidable task in compressing his abundant material in such a way that the treatment may be both readable and properly informative. It is no easy matter, for example, to consider the Hundred Years' War or the Great Schism in the course of a few pages, and European history in the fourteenth and fifteenth centuries includes an embarrassingly large number of topics which are both controversial and complicated.

Professor Hay's treatment of the period achieves an admirable balance, even though some of his grateful readers may at times be overwhelmed by the details of his concentrated erudition. In compiling this survey Professor Hay find the initial advantage of collaboration with Professor Betts, who died in 1961, but the arrangement of the volume is evidently his own, and the book is to be commended as much for its method as for its matter.

The evidence on which the history of Europe in the later Middle Ages must be based is of course very extensive, and during this period new kinds of testimony were coming into prominence. The old monastic chronicle, though still informative, was declining in importance, and the new type of historical compilation characteristic of Renaissance Italy was making its appearance. Equally significant was the fact that "the portrait had arrived", so that the student of the fourteenth and fifteenth centuries "can look upon the faces of many of the great men and their intimates whose public services constitute the politics of the age".

Professor Hay has himself drawn on a wide range of authorities for his survey, and he is too good an historian to allow his readers to indulge in the fallacy that this period should be judged in the first instance either as a decline from the civilization of the high Middle Ages, or as a preparation for the age of the Renaissance and Reformation that followed. For this reason, the positive picture which is given in the opening section of this book is of especial value.

The difficulty of compression seems to have become almost insuperable in Professor Hay's chapters on the political history of the several European countries—a difficulty successfully surmounted in the concluding section of the book where Professor Hay feels himself at leisure to discuss what he severally calls "the bonds of religion", "the bonds of education, literature and art", and "the bonds of trade".

It is here that the author's judicious moderation comes into its own. He illustrates in detail, for example, the ecclesiastical abuses which called for reform at this time, without minimizing the spirituality that was to be found in so many quarters. In like manner he emphasizes the growing cultural importance of Italy during the period, and at the same time cautions his readers against exaggerating the spread of Italian influence north of the Alps during the fifteenth century. In commenting on the origins of the Italian renaissance he is careful, in turn, to dissociate himself from many of the most characteristic views of Burckhardt and Symonds. And in his chapter on economic conditions Professor Hay combines a description of expanding commercial techniques with a recognition that even at the end of this period "most men still depended on their locality for the necessities of life".

Europe in the Fourteenth and Fifteenth Centuries properly eschews novelty, but embodies many of the results of most recent research, and sketches with careful scholarship the portrait of an age which only ended with "the gradual abandonment of the notion of Christendom as a unifying concept". By 1500 a new world was coming into being. Professor Hay concludes:

To that new world "Europe" was to contribute rather than "Christendom". It was of course a Europe which was still professedly Christian. But it was Christian in a way which already tolerated religious regionalism, and which was coming to accept Christian ideals modified by the humanist and the reformer, very different from those which had inspired St. Bernard, Innocent III or St. Louis.

It is an apt summary of the development this book has been compiled to

A-RHYTHMIC APES

LEONARD WILLIAMS: *The Dancing Chimpanzee.* 104pp. André Deutsch. 21s.

In this small volume Leonard Williams refutes the idea, generally accepted since Darwin's hypothesis, that the music of primitive man evolved from the love-cries and the drumming of apes. It is subtitled "a study of primitive music in relation to the vocalizing and rhythmic action of apes". Mr. Williams, the principal of the Spanish Guitar Centre in London, writes as a practical expert both on music and on monkeys—he keeps a woolly monkey sanctuary in west Cornwall. As an informed musician and naturalist he proves easily that there is little in common between these two subjects. The two main points are that apes do not have the appreciation of rhythm in the human sense. Their repeated actions have seemed to observers to be rhythmic, but the author's study of these animals has shown them to have no interest in a repeated beat, especially in a slow one. Such things as their repeated thumping and chest-beating are very fast and easily mistaken for intentional rhythmical activity. The nature of music is essentially rhythmic rather than melodic and arises not only out of emotion but also from self-conscious concepts. Music-making is therefore post-ape since apes have no rhythm and no concepts.

To elaborate these points the book is divided into two sections, the first dealing with the development of music in man, the second with the behaviour and psychology of apes. The main arguments are treated and expanded in various ways. Many interesting points are made about the origins of music in man. The tonal and rhythmic elements of music, which began with rhythm and not in imitation of animal cries, fused slowly. Tonal range extended gradually from primitive wailing as the voice was disciplined by rhythmic chanting. The first real tunes were on one unstable tone. This is well illustrated by music examples of Maori, Yamana Indian and other chants, as are also primitive rhythms in a chapter on rhythm and the drum.

Although Mr. Williams denies any connexion between apes and primitive music, he does find a link between the emotive displays of apes and the ritual of primitive peoples, and therefore the origins of music. The aggression shown by primates when threatened results in shouts and displays of excitement similar to those of primitive ritual. Mr. Williams points out that the human voice is raised by emotion in intervals of fourths, fifths and octaves and therefore the diatonic scale originates in the vocal emotional outbursts which are neither musical nor rhythmic but shared by man and apes. Curt Sachs called this the pathogenic side of music and another such trend in primitive singing is shown in descending melodies. In his concluding links between man and ape the author relates this full of the voice to his experience of the call cries of woolly monkeys.

Despite the brevity of this book there is some unnecessary repetition, for the substance of the argument is slender. Much of the discussion is ingenious and interesting even if there sometimes seems too little evidence for the statements made. The drawings by Mr. Robert Wilson are pleasing and the musical examples concise and useful. There is a glossary of musical terms and a bibliography.

TINNING TURTLE

WILLIAM TRAVIS: *The Voice of the Turtle.* 203pp. Allen and Unwin. 42s.

William Travis has a flair for the unusual—whether collecting pearly nautilus in the Seychelles or catching turtles as a commercial proposition. In this book he recalls how he and his partner found their submarine engineering business at Mombasa dwindling to extinction following the independence of Kenya.

They decided to go to Somalia to hunt the world's first turtle canning and this book describes Mr. Travis's adventures on its remote and inaccessible coasts. Having discovered that turtles were plentiful, a canning was built at Chisimaio. The men then had to sail along the coast with the fishermen of the islands to persuade them to catch and supply turtle. He describes the squalid living conditions of these simple folk and their trading in shells and *bêche de mer* for African and Chinese markets. We learnt about turtle farming, and how crayfish were for a Kenya concern by producing likely crevices on the reefs with string to induce the crayfish to escape, to be caught in nets laid strategically outside. Deciding that the native diet was too slow Mr. Travis used a sort of underwater ferret, and a dummy octopus with writhing arms, with enormous success: "They burst from every possible nook and cranny with wildly flapping carapaces producing audible bat-like squeaks in their panic-striken movements to get away."

But crayfishing was not practicable without a great deal of capital and so Mr. Travis got on with the turtle-catching. The factory was soon in operation and in order to ensure supplies he travelled widely along the inhospitable coast establishing subsidiary camps where the turtle was plentiful. In this way he came into intimate contact with the fishermen, town officials and the coastal nomads. He draws a sympathetic picture of the nomadic peoples and their sufferings in times of drought when they are forced to travel at least thirty miles a day to find pastures and water for their cattle. Children under two years of age are a threat to survival under such terrible conditions and under stress they are abandoned. Mr. Travis himself rescued two of these unfortunates but was requested by town officials to refrain from bringing in any more. Mr. Travis writes well about the problems facing this backward country. Although the turtle canning prospered, pressures from foreign political influences forced him to leave Somalia.

HOW NOW BROWN TROUT?

E. HUNT and M. E. BROWN: *The Trout.* 286pp. 46 plates. Collins. 25s.

A readable, authoritative monograph on the natural history of the trout, by two leading experts, together all that we know of the life and ecology of this native species. The authors follow its life from the excavation of the redd by the female, to spawning, fertilization and the growth of the alevin (as the young trout is called). Growth is followed year by year by examination of the scales, which, because of the rings that denote annual growth, enable the expert to determine the ages of different stocks. It is now generally thought that there are many different species of lacustrine and estuarine trout, but we now know that they are environmentally influenced forms of one species.

The sporting fish, the trout has been widely introduced to Australia, South Africa, Kenya and to North and South America. In all of these, as is demonstrated, growth patterns vary much with local conditions including food, and the authors have dealt comprehensively with the latter subject.

Both the physical and biological environments in Britain have been treated at some length and there are also excellent sections on anatomy and physiology, taxonomy and heredity. Nor have the authors forgotten to discuss conservation, pollution and the inevitable impact of the human population explosion on the aquatic habitat in a final chapter entitled "Trout and Man".

More technical appendixes are included for the biologist interested in fish biology and assessment of stocks as well as a good bibliographic list. Both text and illustrations maintain the high standard for accuracy and quality that is expected from a volume in the New Naturalist series.

CYRUS EXCISED

JAMES D. SMART: *History and Theology in Second Isaiah.* 304pp. Epworth Press. 35s.

In this new commentary on Isaiah, cc.35, 40-66, Professor Smart has produced a brilliant and provocative book. It is impossible to read the author's exegesis of the great unnamed prophet's theology without recognizing its brilliant originality, while most Old Testament scholars will feel a certain provocation in the magnificent confidence with which he has challenged the main positions held during the past half-century.

Almost forty years ago another American professor, C. C. Torrey, published a commentary on Second Isaiah in which he affirmed the unity of Isaiah 40-66 as to authorship and date, and assigned the work to a Palestinian origin in the fifth century B.C. He excised all references to Cyrus as the agent of liberation, and explained these as later insertions by the chronicler. Professor Smart has accepted all Torrey's positions, though not, as he himself says, for the same reasons. His interpretation of the prophet's message is wholly eschatological, and is clearly stated in this quotation:

The day of redemption that lies in the future is both a new act of creation and a new deliverance out of slavery. That it is future is very clear in cc.51-52, but these chapters are by no means unique in this. Rather, they are characteristic of the book as a whole and merely emphasize what is everywhere true, that the action of God is proclaimed as imminent and absolutely certain, that it is prayed for, that it is seen as delayed by the sins of the nation, but *never* does the prophet stand beyond the event except in the imagination and confidence of faith. This fact, which unifies the book from end to end and constitutes the all-encompassing expectation in which every part of it was written, is lost from sight when the assumption is made that the prophet was stimulated into activity by the events reported in Ezra chapter I, or at least by his observation of the movements of Cyrus. It then becomes necessary to relate some of the descriptions of the day of redemption to the achievements of the Persian king and so to regard them as past. Thereupon, the thought of the prophet falls into hopeless contradictions and confusion, and his book disintegrates into bits and pieces. Only when the consistency of his eschatological hope is grasped does it become possible to see the impressive unity of his writing.

The vigour with which the author disposes of Cyrus finds characteristic expression on page 122: "Cyrus has tramped across the text of Second Isaiah with his clumsy feet long enough, robbing the prophet of his integrity and confusing the character of his message."

Another important divergence from a generally accepted view appears in the author's refusal to detach from their context the passages generally known as "The Servant" passages. He has shown considerable skill in weaving these passages into the context in which they now stand. A striking example of the way in which Professor Smart has contrived to transform the meaning of anything in the text which seems to refer to the return of the exiles from Babylon occurs in his treatment of the passage in c.52.11 which appears to speak of the returning exiles as bearing with them the Temple vessels which Nebuchadnezzar had removed. Professor Smart will have none of this. For him the "vessels" are symbolical; they are God's redeemed sons and daughters, carried to Jerusalem by the nations at God's signal (p. 188). In agreement with Torrey, Professor Smart insists strongly on the unity of authorship of cc.40-55 and cc.56-66, but, to support this view, he makes free use of the pruning knife and excises passages such as c.66.15-24 which appear to be inconsistent with the style and outlook of the author of cc.40-55.

One cannot help regretting that so much valuable homiletic material should be bordered by a critical position which is hardly likely to find any more general acceptance than Torrey's did in its generation. Nevertheless, Professor Smart has written a very striking book, which deserves the most respectful consideration. While the paucity of footnotes is commendable, the absence of any indexes is to be regretted.

EASTERN APPROACHES

MARIO RINVOLUCRI: *Anatomy of a Church.* Foreword by Peter Hammond. 192pp. Burns and Oates. 15s.

By reason of their unique blend of the self-confidence of Rome with a freedom of discipline approaching that of the Anglican tradition, the Eastern Churches have always promised to play a mediating part in the movement towards unity in the west. This role, stemming possibly from the east's geographical liminality from the upheavals of sixteenth-century Europe, has been further strengthened by the leading part played by Orthodoxy in the World Council of Churches from its very beginning and, more recently, in peace moves with Rome, initiated by Pope John and followed up by his successor.

It is three years now since Mr. Timothy Ware brought out his classic paperback history of the Orthodox Church; Mr. Rinvolucri has produced an excellent complementary study of the state of the Greek Orthodox Church today. It is a tremendously thorough work in which he sets out at the village pump, so to speak, and examines in over widening circles the entire Church—the town parish, monasticism together with its modern developments, the bishops and the theologians.

Apart from giving the outsider a good view of the workaday life of the Church (Mr. Rinvolucri lived for three years in Greece), he also treats of the Church's ecumenical contacts in considerable detail. He has no illusions about the task facing the Greek Church if it is to emerge from the hyper-nationalism handed down from the revolution of 1821. Some of the younger theologians, he says, are beginning to edge their Church towards a broader view, but adds "They will have a hard job of it".

His final chapter is a trenchant reminder that Rome will have to think and pray a little harder before continuing the peace talks. Striking as gestures such as the return of relics undoubtedly are, he believes that the removal of the Uniate bishops and his handful of priests would better convince the Greeks of Rome's good faith.

THE PATTERN OF MARK

MORNA D. HOOKER: *The Son of Man in Mark.* 230pp. S.P.C.K. 38s. 6d.

Morna D. Hooker, in this latest contribution to the debate on the title, Son of man in the Gospels, has reacted conservatively to much recent writing on the subject. While some scholars go so far as to deny the authenticity of all the Son of man sayings, there is a growing area of agreement that, although using this term, Jesus referred not to himself, but to an eschatological figure or concept. Dr. Hooker selects for special attention the work of A. J. B. Higgins in this country and of R. H. Fuller in America. Because they and other exponents of the form-critical and traditio-critical methods, despite a basic common ground, differ from one another in important details, she does not think that these methods are likely to produce an agreed solution to the problem. As an alternative she undertakes "to study the impact which the "Son of man" sayings make when we look at one Gospel—St. Mark's", to discover whether the Markan sayings form a consistent pattern and, if so, whether it in any way illuminates Jesus's use of the term.

As a preparation for this task Dr. Hooker devotes Part I of her book, comprising nearly a third of the whole, to the Jewish background. She suggests that in Daniel vii the theme is that of the rejection by the nations of the authority of the righteous in Israel, their sufferings, and their ultimate vindication. This theme appears also in the inter-testamental literature, especially in the Similitudes of Enoch, where the corporate Danielic figure becomes an individual Son of man with corporate characteristics.

In the second part the sayings are studied, not according to their classification as referring to the present, the passion, and the future, but on their Markan order, so that they may fall into their own pattern. According to Dr. Hooker, this pattern cuts across the familiar three classes of sayings, because these groups together present three aspects of the authority of Jesus as the Son of man, "an authority which is in turn proclaimed, denied and vindicated". It is the same theme as in Daniel vii. As Son of man Jesus claims authority, as Son of man his obedience brings him to suffering, as Son of man he will be vindicated.

Dr. Hooker suggests that, although not all the sayings are necessarily authentic, the "coherent interpretation" of the Son of man she discerns in Mark may be pre-Markan, and, even traceable to Jesus himself. Against this is the criticism that, as she admits, in the other gospels all she can discover is "traces" of the supposed Markan pattern. If this pattern is pre-Markan and belonged to the original tradition from Jesus, it is strange that only Mark preserves it. We should expect more than mere vestiges of it elsewhere. But in fact, those "traces" are more probably simply formulations of various aspects of early Christian belief, than remnants of what was once a consistent pattern. Moreover, it is doubtful whether Mark saw in the Son of man sayings which he received from the church's tradition, the consistent and coordinating motifs which Dr. Hooker sees in them. These are important considerations, quite apart from the possibility that, even if Jesus did use the term Son of man, it was not as a self-designation.

Although some will feel unable to accept her main thesis, Dr. Hooker has made a useful contribution to the discussion of a very important and interesting subject. But further progress in the solution of a very complex problem can probably only be made by perseverance in the use of the methods employed by those whose work she criticizes.

THEOLOGOMACHY

DOM SEBASTIAN MOORE: *God is a New Language.* 184pp. Darton, Longman and Todd. 12s. 6d.

Dom Sebastian Moore is a Benedictine monk from Downside who nowadays works in a Liverpool parish. He brings to pastoral problems the insight of a scholar and the sense of urgency of the man on the job. His book, as he himself admits, is unsystematic, consisting largely of reprinted articles and sermons. But perhaps this is an advantage, for his concern is not to present a schematized defence of theological language but rather to look at the confusion that has come about in a time of unparalleled religious change—a confusion that has to be looked at and listened to in fragments here and there before the constructive work of reassembly can begin.

There is much that is unreal in the inherited habits of theological thinking and talking; often there is little sense of the idea becoming the determining reality of a life to be lived. This lively and honest book is an attempt to show where the gaps are and how they can be filled—not through a crude reductionism that empties the idea of God or the truths of religion of their essential meaning but through the acceptance of a Christian revolution, which in turn means a Christian mind "that spontaneously gives to such statements as 'He humbled himself, taking the form of a slave' an excitingly more than ethical sense".

The book begins with a chapter called "A Catholic Neurosis?" (the neurosis proceeding from the rigidity of the ideal Catholic structure, "which prevents it from being assimilated, which causes its truth to drown the soul rather then water it") and ends with "In a Word" ("the naked encounter with that final reality that men call God"). It is between these poles that the argument is pursued: it is always vigorous, compassionate and wise.

Fiction (*continued*)

ATMOSPHERICS

VASCO PRATOLINI: *Allegoria e derisione.* 620pp. Milan: Mondadori. L. 3,200.

P. A. QUARANTOTTI GAMBINI: *Le redini bianche.* 207pp. Turin: Einaudi. L.1,500.

MASSIMO GRILLANDI: *La casa di Faenza.* 262pp. Turin: Dell'Alhero. L.1,500.

Every Italian book of reminiscences, every novel about the past, takes some sort of political stand and in some way involves its characters in the march of history. Vasco Pratolini's novels do this quite obviously. He writes about the Florentine poor with love, political awareness and the sort of difficulty of a man who, like his heroes, has grown away from his background. Some of his earlier books, like *Cronache di poveri amanti*, were straightforwardly realistic and translatable: but between him and the foreign reader, at least, there now stand much more complex barriers of style and even of subject. *Allegoria e derisione* is the third in the enormously long trilogy that began with *Metello*. *Una storia italiana.* If it were ever translated (which seems unlikely) each page would need footnotes as long as the text to explain the references so elliptically made to this or that aspect of Italian, and particularly Florentine, life. For it is rich but heavy going, and as Signor Pratolini is an energetic rather than important or exciting writer, and his current hero suffers from stupefying verbosity over 620 conversational pages, the result is wearying. The time covered is the 1930s and the early years of the war, with jabs at the past and jumps in time. There is also a postscript twenty years after and a long political fable involving cats and mice, supposedly written by the narrator, a self-taught proletarian Florentine whose cultural centre is Paris. What appears most interestingly is the way in which everyone was to some extent involved in the fascist machine in the 1930s, and what is most attractive is the topographical accuracy—the exactness with which place-names are used, the tender familiarity with which the whole atmosphere of Florence is conjured.

P. A. Quarantotti Gambini, who died two years ago, was another "atmospheric" novelist—but in a very different manner—one much more lyrical than Signor Pratolini's. He could evoke the fragile beauty of past (and lost) experience, of childhood and adolescence, with a kind of regret that found sadness in the beauty itself, and *Le redini bianche*, which was found among his papers after his death, is characteristic of him in its preoccupation with a lost past—in this case his own childhood during the First World War in Istria, then Austrian, later Italian, and finally Yugoslav territory. Even in the rich child's sheltered world, where horses are the main interest, politics obtrude, and at four he knows that "his" flag is the Italian white, red and green, that "freedom" means the coming of the Italians, the disappearance of the Austrians. As a man he visits his old home to find it, as part of Yugoslavia, overwhelmed by a new town and a totally new people. The atmosphere of four-year-old bliss and pain, love and disillusion, is marvellously managed without sentimentality or condescension.

More straightforward and less talented than either of the others is Massimo Grillandi's *La casa di Faenza*, fictional reminiscences of the great Italian figures of the Risorgimento, and of a middle-class provincial childhood rich in its contact with politically minded elders.

SIMPLE PEOPLE

CARLO CASSOLA: *Storia di Ada.* 174pp. Turin: Einaudi. L.2,000.

"Nothing is more astonishing than an ordinary life, than a simple heart", Carlo Cassola writes in one of his stories. The simple heart is his theme. In today's urban, fast-moving, experimental Italy he is not simply out of step, he is anachronistic: in technique as much as in subject and attitudes. Yet he is highly successful, a best-seller. His method (like his characters) is so simple that occasionally it seems simple-minded (as the characters, indeed, sometimes seem stupid): boldly, without analysis, he sets down the action of the plainest people imaginable in the plainest possible circumstances, in the countryside, the villages or the small towns of Tuscany. Simple, literal, narrow, slow-moving, resigned: still, silent and mysterious, his people live and touch one because they are not communicated. Stripping life to its bones he finds there a kind of skeletal poetry, yet never loses his sense of wonder in the face of it.

His view of things tends not so much to narrow and minimize the human condition as to show in narrow circumstances the depth of human feeling, the value of human life.

Storia di Ada consists of two *novellas*: the title story, which is about a crippled peasant girl who becomes postmistress in a small seaside town; and *La maestra*, which is about a schoolmistress in a mountain hamlet, immediately after the war. The first shows Signor Cassola at his densest and most intense: both show his sympathy for women as victims, at once passive and passionate. Human life at its most concentrated is there: Signor Cassola's must be one of the best cases, in modern prose, of seeing "a world in a grain of sand".

SATIRICAL SPANIARDS

AQUILINO DUQUE: *Las consultas del más allá.* 252pp. Barcelona: Plaza & Janes.

ESTEBAN SALAZAR CHAPELA: *Después de la Bomba.* 219pp. Buenos Aires: E.D.H.A.S.A.

If first novels did not often hold promises that subsequent books do not justify, one would be tempted to say that a new Spanish novelist is in the making. *Las consultas del más allá* is an extremely funny and provocative satire. Señor Duque sets his novel in late nineteenth-century Cadiz. All the incongruities and crankiness of the social and economic life of the period, the corruption of its politics, the hollowness of professed moral and religious principles, the naivety of idealists and conspirators and the rather important role of prostitutes and brothel owners, are portrayed with the objectivity of a naturalist who loves his animals but who places between them and his observant eye a lens that enlarges certain aspects and reduces others.

The resulting distortion is not only a brilliant comment on past and perhaps present life in Spain but also a way of interplaying the real and the marionette aspects of the characters. This technique, of course, derives from Valle Inclán's late novels and "esperpentos". This is a good starting point for Señor Duque, a writer well steeped in the Spanish tradition and possessing a direct knowledge of English, French, Russian and Italian literatures. Already known in Spain as one of the most promising young poets, Señor Duque writes in clear, rich prose and with undisguised gusto.

Después de la Bomba, the posthumous work of Esteban Salazar Chapela, is a novel of a more restrained humour. The author, a Spanish Republican exiled in London—one of his novels was translated into English under the title *Naked in Paradise*—has spun a fantasy of life after devastating nuclear war. Now survivors of an English steamer—of all nationalities and professions—land on a Channel Island; it is almost deserted. They find empty houses, dresses and shoes scattered in streets and squares. The bomb tested was a type that instantly dissolves all animal life into nothing. For about a year the survivors live in what is a cemetery of dresses, and life almost takes up its normal shape. Chapela makes good use of his opportunities but from a stylistic point of view it is regrettable that such a careful writer had no time for more thorough revision.

SAINT AND SINNERS

RAMÓN J. SENDER: *Tres novelas teresianas.* 213pp. Barcelona: Destino. 125 ptas.

That Ramón Sender, of all people, should write about St. Teresa is strange enough in itself, but the way he has chosen to do so makes it positively enigmatic. Here are three brief sketches of moments in the life of the Saint, in all of which she is a somewhat marginal figure, pondering the behaviour of other people. Señor Sender is almost non-committal about her own vocation, though there is a recurring implication that he thinks it a sad combination of a great capacity for love and on obsessive sense of sin. On the other hand, Teresa's personality, where it is defined at all, is drawn sympathetically. She is presented as a direct heir of the Erasmians and therefore, for Señor Sender, of a failing, persecuted strain of sanity amid the gathering gloom of the reign of Philip II.

Most of the material is from St. Teresa's writings. The first episode is a reconstruction of events mentioned in the *Vida*; the second imagines the confrontation between Teresa and the Princess of Eboli, when the latter made her disastrous descent on the Pastrana convent, and cannot be far from the truth. The third piece, in contrast, unfashionably proposes a wholly monstrous Philip II and a wholly idealized version of that favourite of historical fiction, the unhappy Infante Don Carlos.

In all three stories the author apparently wishes to say something about historical truth and artistic truth. For example, none of the characters is invented by Señor Sender, but all are of course fictionally elaborated, and some are fictional in origin. Don Quixote and Sancho appear incongruously in the first episode. Don Juan Tenorio provokes Teresa's righteous wrath in the second, and Lazarillo de Tormes makes a momentary, pointless and chronologically impossible entrance in the third. One glimpses a speculation of the Unamuno kind about fiction and reality, but it does not get to the surface in any clear way.

Added to the mixture are a fleeting and in part prophetic pronouncements about Spain, but only the simple "black legend" which is Perhaps the reader is invited to identify Philip's evil with the evil drove Señor Sender himself into exile, but if so, only in passing. It is a disappointing work from a distinguished novelist.

GREAT DIVIDES

UWE JOHNSON: *Two Views.* Translated by Richard and Clara Winston. 183pp. Cape. 30s.

The German edition of this novel was reviewed here on September 30, 1965. Herr Johnson's third novel, it is simpler in structure and style than his other two. In some ways it is a more frontal attack on his troubled theme. The division of Germany and divisions in the thoughts and feelings of ordinary Germans are presented here in the form of a love story, which gives a remarkable twist, a quite inflection, to Stendhal's "crystallism" theory. The translation, Richard and Clara Winston's usual professional job, which catches of the peculiar serpentine humour of Herr Johnson's sullen style. For no apparent reason transitions' names do not appear the title-page, but fortunately inside flap of the dust-jacket.

RECENT SELECTED PAPERBACKS

Art and Architecture.—PETER COLLINS: *Changing Ideals in Modern Architecture, 1750-1950.* Faber and Faber. 21s. CHARLES EDWARD GAUSS: *The Aesthetic Theories of French Artists.* Johns Hopkins Press. 10s.

Biography.—EDWARD LURIE: *Louis Agassiz: A Life in Science.* University of Chicago Press. 21s.

Biology.—ALAN BURGESS: *Micro-Organisms in the Soil.* Hutchinson University Library. 10s. 6d. JAMES F. RILEY: *Introducing Biology.* Pelican. 4s. 6d.

Drama.—JOSEPH WOOD KRUTCH: *"Modernism" in Modern Drama.* Cornell University Press. 12s. HENRIK IBSEN: *Hedda Gabler. Brand.* Translated by Michael Meyer. Methuen. 6s. 6d. each. TERENCE: *Phormio and Other Plays.* Translated and introduced by Betty Radice. Penguin. 3s.

Economics.—WILLIAM J. BAUMOL: *A History of Economic Thought.* Pelican. 5s. *A Penguin Survey: Business and Industry 1967.* Edited by Andrew Robertson. Penguin. 8s. 6d.

Education.—M. V. C. JEFFREYS: *John Locke: Prophet of Common Sense.* Methuen. 12s. 6d.

Fiction.—SHERWOOD ANDERSON: *Windy McPherson's Son.* Introduction by Wright Morris. University of Chicago Press. 17s. ELIZABETH BOWEN: *The House in Paris.* Sphere Books. 4s. JOHN BUCHAN: *The Free Fishers.* Four Square. 5s. H. H. KIRST: *What Became of Gunner Asch.* Translated by J. Maxwell Brownjohn. *The Return of Gunner Asch.* Translated by Robert Kee. *Brothers in Arms.* Translated by J. Maxwell Brownjohn. Fontana. 5s. each. HENRY B. FULLER: *With the Procession.* Introduction by Mark Harris. University of Chicago Press. 14s. RUNG LARDNER: *Gullible's Travels, Etc.* Introduction by Josephine Herbst. University of Chicago Press. 14s. ALEXIS LYKIARD: *Zones.* Panther. 6s. ELIZABETH TAYLOR: *A Wreath of Roses.* Penguin. 4s. 6d. B. TRAVEN: *The Death Ship.* Sphere Books. 6s. JOHN WAIN: *Strike the Father Dead.* Penguin. 5s. DAVID WALDER: *Days of Swank.* Penguin. 4s. 6d. H. G. WELLS: *The New Machiavelli.* Penguin. 6s. EMILE ZOLA: *The Kill.* Translated by A. Teixeira de Mattos. Arrow Books. 5s.

Geography.—ROGER MINSHULL: *Regional Geography.* Hutchinson University Library. 10s. 6d.

History.—HERBERT E. BOLTON: *Wider Horizons of American History.* University of Notre Dame Press. 17s. G. M. TREVELYAN: *English Social History.* Pelican. 10s. 6d.

Literature and Literary Criticism.—STUART CHARMADE: *The Odes of Horace.* Indiana University Press. 22s. 6d. TOM F. DRIVER: *Romantic Quest and Modern Quest.* Chatto and Windus. 30s. *The Sense of History in Greek and Shakespearean Drama.* Columbia University Press. 16s. UNA ELLIS-FERMOR: *The Irish Dramatic Movement.* University Paperbacks. 16s. GEORGE H. FORD and LAURIAT LANE, Jr. (Editors): *The Dickens Critics.* Cornell University Press. 20s. J. B. LEISHMAN: *The Monarch of Wit.* Hutchinson University Library. 13s. 6d. SHELDON SACHS: *Fiction and the Shape of Belief.* University of California Press. 15s. G. G. SEDGEWICK: *Of Irony: Especially in Drama.* Toronto University Press. 14s. MARC SLONIM: *Soviet Russian Literature: Writers and Problems, 1917-1967.* Oxford Books. 15s. PAUL WEST: *The Modern Novel.* Volume I: *England and France.* Volume II: *The United States and Other Countries.* Hutchinson University Library. 10s. 6d. each.

Philosophy.—MAURICE MANDELBAUM: *Philosophy, Science and Sense Perception.* Johns Hopkins Press. 20s. DAVID MITCHELL: *An Introduction to Logic.* Hutchinson University Library. 10s 6d.

Politics and Political Theory.—ANDREW W. CORDIER and WILDER FOOTE (Editors): *The Quest for Peace.* The Dag Hammarskjöld Memorial Lectures. Columbia University Press. 21s. F. ENGELS: *Selected Writings.* Edited and introduced by W. O. Henderson. Pelican. 7s. 6d. HAROLD F. GOSNELL: *Negro Politicians.* Introduction by James Q. Wilson. Phoenix Books. 21s. ROGER HULSMAN and ROBERT C. GOOD (Editors): *Foreign Policy in Modern Society: The Issues and the Instruments.* Essays in Honor of Arnold Wolfers. Johns Hopkins Press. 20s. FRED CHARLES IKLÉ: *How Nations Negotiate.* Praeger Paperbacks. 18s. MILTON R. KONVITZ: *A Century of Civil Rights.* With a Study of State Law Against Discrimination by Theodore Leskes. Columbia University Press. 16s. JOHN WILSON LEWIS: *Leadership in Communist China.* Cornell University Press. 16s. WILBUR SCHRAMM: *Mass Media and National Development.* Stanford University Press. 16s. FRANK E. ROBBINS: *Secrecy and Conflict: Dilemmas of Diplomacy.* Johns Hopkins Press. 18s. CARL C. SCHMELING: *Arms and Influence.* Yale University Press. 18s. MARTIN M. SPRONGL: *The Blue Book of Vietnam and American Chronology, 1941-1966.* With a new foreword by the author. Sphere Books. 5s. 6d. HERAVARD TAFT: *The Rise and Fall of Powers.* Columbia University Press. 14s. DAVID A. WILSON: *Bangkok: Thailand.* Cornell University Press. 16s.

Psychology.—JOEL ARONOFF: *Psychological Needs and Cultural Systems.* D. van Nostrand. 24s. DAVID HILOUM (Editor): *Contemporary Thought.* D. van Nostrand. 24s. EDWIN P. HOLLANDER and RAYMOND G. HUNT (Editors): *Current Perspectives in Social Psychology.* Oxford University Press. 42s. JOHN MOUSTAKAS: *Psychotherapy with Children: The Living Relationship.* D. van Nostrand. 24s. NORMAN TALLENT: *Psychological Perspectives on the Person.* D. van Nostrand. 24s. RICHARD E. HERRIOTT: *Human Dilemmas in Adaptation: Perspectives in Social Psychology.* D. van Nostrand. 24s.

Science.—*Penguin Science Survey 1967: Physical Sciences.* Edited by J. B. Lidiard and A. Valery. Penguin. 10s. 6d. *Penguin Science Survey: The Biological Sciences.* Edited by Anthony Allison and D. W. Lees. Penguin. 12s. 6d.

Social Studies.—NORMAN LEWIS: *The Honourable Society.* The Mafia Observed. Penguin. 5s. P. C. LLOYD: *Africa in Transition.* Penguin. 7s. 6d. ALFRED D. CHANDLER, Jr. (Editor): *The Hidden Family: Aspects of Economic Biography.* Toronto University Press. 70s.

List of Publishers and Their Addresses. Arrow Books (Hutchinson). Cambridge University Press. Columbia University Press. Cornell University Press. Fontana. Hutchinson. Johns Hopkins Press. Oxford University Press. Penguin Books. Pelican (Penguin). Penguin Books (University of London Press). Praeger Paperbacks (Pall Mall Press). Sphere Books. Four Square Books. Thames and Hudson. Toronto University Press. Vintage Books (Cape). Yale University Press. Yale University Paperbacks (Oxford University Press).

BOOKS RECEIVED

[The inclusion of a book in this list does not preclude its subsequent review]

Aviation

NICOLSON, NIGEL. *Wings of Fate.* 191pp. G. Bell. 21s.

Four stories of flying between the wars make up this volume and two of them involve presentiments or premonitions associated with disasters. Lord Macmillan has no doubt of the validity just as he has always been in no doubt of his own survival throughout all the adventures of his flying life. Whatever the reader may think of these examples of supernatural influences, he will find the descriptions, fully detailed and comprehensive accurate, of flying in the days when engines were temperamental and navigational aids were primitive, fascinating and instructive.

Art

BATE, ALEXANDER. *Art Centres of the World: Paris.* 192pp. Michael Joseph. 30s.

The second volume in the "Art Centres" series confirms the good impression made by the first. Mr. Bate has mingled in the art world of Paris ever since he went to live there in 1932 and his guide to its paintings, sculpture and 300 commercial galleries has the valuable quality of being up to date. Little escapes his net. The huge Musée National d'Art Moderne is already suffering from a surfeit of donors. "In the basement rooms", says the conservateur-en-chef, "we have nearly 1,000 paintings by Ronald Ossie."

Paris is a natural for providing the out-of-doors section, and the author confidently conducts the reader from the Arc de Triomphe (decorated with the names of 128 battles and 660 generals) to the little little garden of the Eglise Saint-Germain-des-Prés where Picasso's tribute to Apollinaire was unveiled in 1958. Illustrations in colour and black-and-white total 132.

Biographies and Memoirs

COCK, J. C. *The Four Arrows.* 189pp. Phoenix House. 25s.

This is a book of childhood reminiscences of the English countryside of years ago. Though of the same vein it lacks the humour and charm of Laurie Lee's *Cider with Rosie* but does contain a good deal of close and accurate observation. There are some unusual descriptions and one is particularly graphic of a stoat hunting a vole. The unsuspecting may well be confused by the half-forgotten country words, and some overwritten passages, but, there is a good deal to recommend him. The book is written for the general and not a specialist audience.

GRIBBLE, ANTHONY. *Gibbs and a Grey War.* 169pp. Peter Davies. 25s.

Living in France as a war correspondent in 1939 Mr. Gibbs found himself in a funny sort of war. It was a phoney war, with no fighting, but Mr. Gibbs found enough material for a book of his experiences, published in 1940 but now published for the first time, he writes as if he had set out on manœuvres with Fred Karno's army, though he realized at the time that it was really no joking matter.

HUDSON, ALBERT. *Photographer Royal.* 248pp. Leslie Frewin. 35s.

Photographer Royal, is a chatty, semi-autobiography of a photographer now in retirement, who began his career as a press photographer during a middle-age spread from the stage. Not all his jobs did he begin to build up as a full-time Society photographer, with quiet haunts being the royals and aristocratic of the doomed Court de Paris in the Street, where the prey was the Duke of Windsor and Mrs. Simpson.

He had Map with the Debrett and the enthusiasm for recording the social notables in their habitat, the inexhaustible King of Siam, the Vice Was Prince of Wales, and to Prince Paul of Serbia. His photographer's pen sometimes lost balance and he indulges from time to time in a bit of name dropping. Yet he was a good photographer for his purposes throughout.

persuasive personality. Who cares about art, or even technique, when the gods are on view?

The author tells us nothing of his self-taught methods. That is a pity. But as a simple, gossipy, good-natured tale of hard-won success and as an evocation of vanished times the book entertains.

Costume

The Hugh Evelyn History of Costume. Illustrated by Faith Jaques with a commentary by Margaret Stavridi. 1st series: *The Nineteenth Century.* 2nd series: *1600-1800.* 88pp. Hugh Evelyn. £3 15s. each.

Each volume contains twenty colour plates with three or four figures and a short chapter of general fashion commentary, with a glance at the social background, for each plate. The plates are derived from contemporary illustrations, some easily recognizable, although the sources are not given. They fail completely in their reproduction of the colour of dress at any period. Anyone who really cares for visual truth should compare, for instance, Gainsborough's Countess Howe with a figure in Plate XIV (2nd series) and Devis's Lady in a Park with a figure in Plate XI (2nd series), and settle for a coloured postcard reproduction. Those who do not care about this will no doubt find the books attractive.

Firearms

TAYLERSON, A. W. F. *Revolving Arms.* 144pp. Herbert Jenkins. £2.

This book is the first of a new series of monographs on arms and armour by a publisher who has established a reputation for the production of well-illustrated and scholarly books on firearms. The author, whose previous work was devoted to a very small period (1865-88) in the history of the revolver, now presents a study of that fascinating arm from its beginnings in the sixteenth century up to the present day. His definition of the revolver, it should be noted, restricts him to the "mechanically-rotated revolving cylinder" type so that the popular "pepperbox" and other revolving-barrel weapons are omitted. This aside, his book, with its mass of patent information and numerous photographs and line illustrations of mechanisms, is indispensable to the collector and student.

Gardening

WHITEHEAD, STANLEY B. *Basic Gardening.* 280pp. Deni. 35s.

Mr. Whitehead's book is one of a number of recent books that set out to give the novice fundamental instruction about every aspect of gardening he is likely to be interested in, from rock and water gardens to the cultivation of vegetables and fruit trees and bushes. It is sensible, succinct and attempts no purple passages; most novices would certainly find it useful. In regard to the plants recommended one or two warnings should be given. That beautiful aroid *Arisaema candidissimum*, which turns up in lists once every five or ten years and then costs half a guinea, is surely a queer suggestion for the beginner's rock garden. *Crocus asturicus* is also rather uncommon and expensive nowadays. And gardeners of some experience have reluctantly reached the conclusion that *Lagerstroemia laxa* (syn. *cretacea*) and *Zephyranthes candida* are only trustworthy in very warm gardens indeed.

History

Atlas of American History. Edited by James Truslow Adams. New York: Charles Scribner. London: Oxford University Press. 360pp. £6 12s.

A reissue of this well-known atlas is welcome, although historical map-making has become more sophisticated than it was in 1943 when this book was first printed. The Civil War maps, in detail, do not stand up to the competition of the *West Point Atlas of American Wars*. But, after all, all history is not wars and these carefully drawn, if not very refined, maps will be extremely useful, and so will be the index of place-names.

BURSTON, W. H. and THOMPSON, D. (Editors). *Studies in the Nature and Teaching of History.* 195pp. Routledge and Kegan Paul. 25s.

The right approach to history teaching was the theme of the lectures at the London Institute of Education which, with modifications and some

book. "The premise on which the whole argument rests is that, when we teach history in schools, we are concerned not with a set of facts, but with introducing our pupils to a particular way of thinking." How the child acquires these powers of thought is considered in some concluding chapters on the psychology of history teaching, by Professor E. A. Peel, of the University of Birmingham. This is primarily a book for teachers and those preparing to teach.

CANTOR, N. F. and WERTHMAN, M. S. (Editors). *The English Tradition.* Vol. I: *to 1714.* 374pp. Vol. II: *since 1714.* 390pp. Collier-Macmillan. 35s. each.

These two volumes, compiled in America, consist of selections from the work of leading modern English and American historians. From R. H. Hodgkin on King Alfred and David Douglas on the Conqueror, the extracts continue down to our own time with passages from Roy Harrod's life of Keynes and the American Samuel Beer's analysis of the structure of the Labour Party. The extracts, running to ten or twelve pages on the average, are sufficient to give a taste of each historian's thought and style, and the books could be useful in inducing students to explore more fully the original works.

FRASER, DUNCAN. *Montrose.* 179pp. Montrose: Standard Press. 25s.

Mr. Fraser begins his history of the Scottish royal burgh with the geologist Hugh Miitchell and his significant discovery of the fossil fish *Acanthodes Mitchelli*; then by way of a cave filled with Stone Age bones and a Pictish chapel on Inchbraoc island, his story leads on through centuries of warfare, piracy and religious strife to the famous Marquis of Montrose, born in the burgh of 1612. Among the treasures of this historic town is the library with its incunabula, of which the writer gives an interesting account. It is a book which stands out from the run-of-the-mill local histories both in its style and content.

PANNELL, J. P. M. *Old Southampton Shores.* 196pp. Newton Abbott: David and Charles. £2.

The author, who died while this book was in the press, was for thirty years Engineer to the Southampton Harbour Board, and these studies range over 200 years' history of an area so thus know intimately—the strip of coast bordering Southampton Water and its rivers. The docklond and ghost railways, tide mills, maritime fishing, and accounts of some remarkable personalities are among the topics chosen.

Journalism

BLAIKIE, GEORGE. *Remember Smith's Weekly?* 258pp. Angus and Robertson. 30s.

Smith's Weekly, a kind of Australian *John Bull*, punched noses, in Mr. Blaikie's words, and raised belly laughs. It appeared from 1919 to 1950. This domestic history of its career, liberally illustrated with samples of its humorous cartoons, dwells lovingly on the personalities connected with it and recalls some of the scandals it unearthed.

Librarianship

TAYLOR, LORNE ELIZABETH. *South African Libraries.* 101pp. Clive Bingley. 25s.

A companion volume to the work on Australian libraries to the same series of "Comparative Library Studies". The author of the present survey of library services of all kinds in South Africa is deputy librarian in the University of Cape Town.

Literature and Literary Criticism

HEMINGWAY, ROGER A. *Reading Latin Poetry.* 272pp. Norman: University of Oklahoma Press. (American University Publishers Group.) £2 8s.

The purpose of this book is to awaken a critical awareness in the student of Roman literature and to show him how to proceed to the evaluation of a Latin text. The large number of poems selected range in length from two to 100 lines; each is followed by notes and questions, and for many Mr. Hemingway has added an evaluation to help the student to making his own critical estimate of the remainder. There are chapters paying special attention to dramatic and descriptive poems, to metre, imagery and rhetorical devices, all viewed as means at the poet's disposal for his "theme and statement". This "new" approach is welcome as giving fresh vitality to old-established methods of Classical teaching: but the claim that "no such book has yet been published" is untrue: M. G. Balme and M. S. Warman's *Aeneidomania* (reviewed in *TLS* on May 5, 1966) is written on exactly the same lines, and, if smaller in scale, is much less costly.

Marine Science

BENNETT, ISONEL. *The Fringe of the Sea.* Photography by F. G. Myers and Keith Gillett. 261pp. Angus and Robertson. £3 10s.

This beautifully illustrated book deals with the marine invertebrates of the Australian coast; a seventh and final chapter presents an overall view of the living coral reef.

Dr. Bennett's work covers many aspects of the biology of these animals and is an excellent introduction both for the intelligent layman and for the student.

The 179 photographs (chiefly in monochrome, although a few are in colour) have been taken by Judge Myers and Keith Gillett and are of superb quality. The index is comprehensive but could have been arranged more realistically.

Medals

HIERONYMUSSEN, PAUL. *Orders, Medals and Decorations of Britain and Europe.* Illustrated by Aage Struwing. 256pp. Blandford Press. 35s.

Orders, Medals and Decorations of Britain and Europe, originally published in Denmark, is beautifully illustrated by 450 photographs of orders, medals and decoration of twenty-eight European nations in eighty plates. There are many supplementary line drawings of the decorations of these countries together with those of Albania, the International Red Cross and the United Nations which are not featured in the plates. The plates are preceded by a useful general introductory essay and followed by an encyclopedia of orders which gives for each the date of institution, those to whom it may be given, its classes, and whether or not it is returnable on the death of the holder. One could scarcely imagine a better general guide than this is so comparatively small a volume.

Medicine

GOMEZ, JOAN. *Dictionary of Symptoms.* 383pp. Arundel: Centaur Press. £2 5s.

Much sound common sense is to be found in this "dictionary", though encyclopedia would be a more accurate title. Written by a general practitioner who, according to the dust cover has ten children ranging from eighteen to two years in age, it not unnaturally bears the imprint of being based largely on personal experience; particularly is this the case in the sections dealing with children and the ills of life that afflict the harassed housewife. The only criticism is of the inadequate index. Some more efficient means should be found to help the reader to find the section he is seeking.

Natural History

BURKETT, MOLLY and JOHN. *High Fly.* 201pp. Pelham Books. 30s.

Molly Burkett's house is a rehabilitation centre for injured birds and it is nothing for her to have close on 200 birds in residence at any one time. In *High Fly* she writes of the birds of prey that she and her husband have nursed back to health—owls, kestrels, peregrines, skuas and a host of others. This is a success story with a difference for Mrs. Burkett's idea of success is not a caged and tamed bird, but one on the wing and feeding for itself—red in tooth and claw as nature intended it to be.

GLOUDSLEY-THOMPSON, J. L. *Animal Twilight. Man and Game in Eastern Africa.* 204pp. O. T. Folio. 36s.

There is a lot of reading in *Animal Twilight* which is about the conservation of wildlife in the world today. Man has always threatened the wild creatures of the earth to the point of near extinction but modern man is only just waking up to the fact. John Gloudsley-Thompson, Professor of Zoology at the University of Khartoum and Keeper of the Sudan Natural History Museum, is well briefed on the subject of animal conservation and he has combined with an erudite text some fascinating extracts from books which shed much light on animal behaviour. The illustrations are excellent—both old and new.

LEOPOLD, ALDO. *A Sand County Almanac.* Illustrated by Charles W. Schwartz. 269pp. Oxford University Press. £2 5s.

A Sand County Almanac is a collection of essays written by Aldo Leopold and published in two volumes after the author's death, the first in 1949 and the second under the title of *Round River* in 1953. Their reappearance now in one volume is timely, since Aldo Leopold was deeply concerned with the conservation of land and wild life in America. His ideas on this subject are original and exciting and his love and respect for all natural life coupled with his meticulous powers of observation make these essays well worth reading.

NORTH, STERLING. *The Raccoons in my Life.* 192pp. Hodder and Stoughton. 25s.

Raccoons are intelligent and friendly pets to have about but not many people would buy a house because of its resident raccoon population. Sterling North and his family did—and were the richer thereby. Raccoons come, are tamed and go again and the Norths' front (and back) doors remain eternally open to them. Not only raccoons either, foxes, otters, deer and so on, are made welcome. This is an absorbing story of wild life tamed yet free, with some good photographs.

Psychology

BLATZ, W. E. *Human Security: Some Reflections.* 131pp. University of London Press. 25s.

The author of this book was for many years Director of the Institute of Child Study at the University of Toronto. Here he was mainly concerned with the problems of disturbed children, and drew special attention to the need for "security" which seems to play so important a part in the emotional life of young—and not so young—children. His reflections on these matters are embodied in the present book, but unfortunately the theoretical treatment is so weak as to be virtually valueless. None the less, the late Professor Blatz's long experience of work with children, and the enthusiasm he generated, cannot be lightly dismissed. His book will be of interest to many who may have to do with the care and management of disturbed children.

HAMILTON, MAX (Editor). *Abnormal Psychology.* 332pp. Penguin. 8s. 6d.

This volume of Readings is divided into four parts. The first deals with certain classical descriptions of psychiatric syndromes, such as that of Sir William Gull on anorexia nervosa and Kraepelin on dementia praecox. The second considers briefly some experiments in relation to abnormal psychology, such as Jung's early studies in word association, too. The third brings together three papers on psychopathology from the Pavlovian viewpoint, and the final part four papers on "classical psychodynamics", i.e., the work of Breuer and Freud, Jung, Adler, and Janet. The editor, who is Nuffield Professor of Psychiatry in the University of Leeds, clearly knows what he is talking about, though it is a little difficult to see at whom his book is aimed. Taken as an essay in the difficult art of psychiatric compression, however, it is worthy of high commendation.

Religion

RAHNER, KARL. *Spiritual Exercises.* Translated by Kenneth Baker, S.J. 287pp. Sheed and Ward. 30s.

Karl Rahner's eminence as a speculative theologian may sometimes overshadow the fact that he is a Jesuit priest who has always had a keen concern for pastoral work. This volume of meditations on the *Spiritual Exercises* of Saint Ignatius consists of notes taken down during a retreat given by him and has the inevitably fragmentary quality of note-books of this sort. But it is full of his customary perception and theological insight.

Letters to the Editor (continued)

MORE COPYRIGHT

Sir,—A number—probably even a majority—of your correspondents, on the subject of copyright cherish original convictions about the nature of copyright and are unaware of the difference between copyright and market rights.

The object of copyright law (I quote the standard legal authority, *Copinger & Skone James on Copyright*) "is to protect the writer and artist from the unlawful reproduction of his material". The errors of your correspondents stem from a belief that authors are wrong to assume that the copyright in books, they have written is—of all things!—*theirs*. It seems that it really belongs—or ought to belong to readers. An American author who is so bold as to arrange with an American publisher to supply the United States market with his book while reserving the British market rights for negotiation with a British publisher is thing which may take time to achieve or may not be achieved at all) is behaving, according to several of your correspondents, in a way which the governments of the world, when revising their respective laws of copyright, should stop. But neither national laws of copyright nor international copyright conventions enforce market rights. The American publisher instanced above was licensed to sell his edition only in the American market. If he sold copies outside that market he would be in breach of his agreement with the author, and liable to be sued on that ground.

Readers, however, are not in contractual relations with the authors they wish to read and are free to get a friend in the United States to buy one mail to them a copy of an American edition or to get one of the specialist export booksellers there to do so for them. This is troublesome; and when a British publisher publishes a British edition they are saved the trouble. But this cannot happen with every title. There are too many. The common cry is that British publishers bring out too many new books (about 28,000 last year); but as American publishers bring out just as many—to say nothing of French, German, Italian, Spanish, Dutch, Swedish, Norwegian, Danish and other foreign publishers who wish to have as many as possible of their books translated into English—it would seem that British publishers may reasonably be permitted to exercise some choice in the books upon which they decide to invest their money. And the despised British publishers can at least claim that they publish far more American books than American publishers issue of the product of British authorship.

As one of your correspondents, Mr. Bob Cobbing (July 20), states that he "knows Americans who are equally frustrated in their desire to obtain British titles", it is worth mentioning that while both the British and the American copyright laws *expressly* permit the importation of copyright books under certain circumstances, among them "for personal use and not for sale, provided not more than one copy be imported at one time", American law goes into more specific detail than British on the point. Mr. Cobbing's American friends are frustrated only by ignorance of their own legal rights.

The most remarkable proposition of all those put forward by your correspondents is that of Mr. Neville March Hunnings (July 20). He thinks that "the law of copyright is a factor in the restriction of free speech". The law of copyright is concerned with the control, by the speaker, of the reproduction or copying of what he has said: not with the freedom to speak. The present restrictions on freedom of speech in Rhodesia, for instance, have not in any way affected, or been affected by, the law of copyright.

May I, in conclusion, put forward an analogy which I hope will be helpful and not seem too frivolous. If I wished to buy a genuine Turkish fez, which for some reason I considered a superior form of hat to the English bowler, I suspect I should experience difficulty in getting one of satisfactory colour and fit. I have no doubt the thing could be done, though probably not without a good deal of troublesome enquiry and correspondence and possibly also the payment of import duty. But I should not on that account think myself the victim of a conspiracy by British hatters to impose a hat "censorship" upon me. I should make the simple and obvious assumption that too few men in this country shared my passion for the fez to warrant British hatters keeping a range of this headdress in stock. Of course the British hatters might be wrong. But hatters are businessmen; because they do not think my fancy is sufficiently widespread to justify the production of a British fez, it would be ridiculous of me to allege (as I do goes, in parallel circumstances, one of your correspondents on copyright) that they were "withholding" the fez from me. They would merely be obliging me to apply to Turkey for the one I want. And—they being in the hat trade as I am not—I would be willing to allow that they *might* be right.

J. ALAN WHITE,
Chairman,
Methuen and Co. Ltd.

Sir,—In your issue of July 6, you described the letter from the Secretary of the Publishers Association as "important". To at least one of us who is publishing in a developing country it is patronising—to a degree which causes embarrassment.

The leading article in your issue of June 29 dealt very fully with the copyright problem, and in particular drew attention to that part of the Protocol regarding wholesale reproduction for educational purposes. This point does have serious implications, but to a critical eye Mr. Barker himself appears to be continuing the emotional atmosphere of which he complains in Stockholm, and in his present letter he is tending to overstate his case and thus to weaken it.

His argument runs thus: If the Protocol is added to the Copyright Convention there developing countries are heading for disaster—depriving themselves "of the inspiration of their native writers" and preventing "the growth of a national publishing industry". Worse, no longer will they have any British publishers to produce annually £10m. worth of schoolbooks "developed for their special needs by outside experts" or to train their local writers and publishers or to publish the works of their "literary figures of world stature".

The first part of his argument may or may not come true.

However, it is the second part which I find the most disconcerting, mainly because he assumes that these developing countries will get nowhere unless British publishers are allowed to continue in their present dominant position.

In South-east Asia alone there are several developing countries which do not depend upon foreign publishers—or authors—for expertise. In Thailand, the Philippines and Indonesia, there are no expatriate publishers producing books locally; and in Malaysia and Singapore most of the books used in schools are written by local authors (the few exceptions are mainly English Language courses) and of these a good proportion—at least 60 per cent—are published by local firms. The local firms (and their authors) have not, so far as I know, been injured by their British competitors but despite this handicap Devan Sabapathy and Pustaka and Far Eastern Publishers are so sophisticated in their publishing that they have set the pace. It is true that a few foreign firms have done a certain amount of academic and general publishing of works by local writers but the University of Malaya Press—another local firm—has also been very active.

But I suspect that when Mr. Barker writes of developing countries he is in fact referring to African countries (and if this is the case, why is he not more specific?). Some British publishers have been established in Africa for thirty years or more. Besides selling textbooks they have, according to Mr. Barker, been training local authors and publishers. Why then are East and West Africa still so dependent upon books produced by outsiders? His point never occurred to Mr. Barker that if is not only the Protocol attached to the Convention which could hamper the growth of indigenous publishing and writing? The continuing domination of foreign publishers and writers could also have the same effect. "The developed world may well owe the developing world a living." That is true. But what Mr. Barker is also saying is that the developing world owes the developed world a living—to the extent of £10m. per annum—and that is nonsense.

If British publishers lose these former colonial markets in the developing countries, it will be only partly because of the Protocol. It will be chiefly because they have not been able to adapt themselves to changing local circumstances: they will have commissioned too few local authors; published too few translations in the local languages; printed too few books locally; and trained too few local people to succeed them. (There might in fact never have been the need for the Protocol if all this had been done in the past.)

R. E. BRAMMAH,
Ulu Klang, Kuala Lumpur, Malaysia

TO LOVE AND BE LOVED

Sir,—In your review (July 27) of Mrs. Gérin's *Charlotte Brontë* your reviewer says: "(Mrs. Gérin) for instance, is more aware of the Calvinism imbibed by Charlotte in childhood from back numbers of the *Methodist Magazine*".

My great-grandfather was a Methodist minister and some of the Methodist magazines of the very early years of the nineteenth century came under my notice. As a popular feature of these magazines was the deathbeds of pious infants, they were indeed "direful". But not Calvinistic. John and Charles Wesley were bitterly attacked by Low Church and some Nonconformists for their "Arminianism". The brothers Wesley did not believe in the Calvinistic doctrine of Election and Predestination and said so with the utmost plainness. John Wesley in his sermon, "Free Grace", Charles Wesley in his hymns.

J. ERNEST CLOUGH.
10 Roseley Drive, Milngavie, Glasgow.

CLASSIFIED ADVERTISEMENTS

RATES 5s. a line (minimum 18s.). Any number 2s. Semi-display £3 5s. an inch. Display £4 an inch.

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APPOINTMENTS VACANT

LIBRARIANS

A CAREER IN COMPUTERS

TECHNICAL INFORMATION ASSISTANT

IBM United Kingdom Limited require a LIBRARIAN to assist in the Catalogue maintenance of the Technical Library, Town Centre, 101 Wimpole Street, W.1, to help with the processing, classification and cataloguing of books, reports and articles in the field of data processing and its applications to science and industry.

The Information Centre has an IBM 870 Document Processing System and there will be ample opportunity to assist in the implementation of new and interesting projects in the field of information handling. Applicants will be expected to show the necessary aptitude and enthusiasm for work in a rapidly expanding technical environment, and the post will interest a person between the ages of 20 and 30 wishing to acquire a background in computer data processing.

Applicants should have had practical cataloguing experience, preferably in a technical library. Minimum qualification are "O" and "A" levels including mathematics. Full training in the use and application of IBM Data Processing equipment will be given.

Please write, stating age, education and previous experience, to Mr. K. E. Bonner, Manager, Technical Information Centre, at the above address, quoting ref. G.A.T.S./266.

LONDON BOROUGH OF BARKING

ASSISTANT BRANCH LIBRARIANS (Vacancies exist for ASSISTANT LIBRARIANS—Salary, AP Grade III.

Preference will be given to applicants who have obtained Part I of the Professional Examination of the Library Association, or parts of the former Registration Examination.

Hours of duty, 36½ hours per week.

Application forms may be obtained from the Borough Librarian, Valence House, Becontree Avenue, Dagenham, Essex.

Closing date, 26th August, 1967, but the Borough Librarian will consider applications arriving after this date from candidates who have been on holiday.

LIBRARIAN

RESEARCH & DEVELOPMENT

Applications are invited for the post which is located on the Hams Hall Power Station site, Nr. Coleshill, Warwickshire.

The duties of the post, besides classifying, storing and issuing scientific information, include literature searches, scanning engineering reports for features of research and development interest and handling of enquiries. There will also be scope for developing the present service to meet the expanding needs of the department.

Applicants should be graduates and possess an appropriate librarian's qualification.

Salary range £1,155-£1,415

Apply in writing, quoting vacancy number 0827/67MR and giving details of age, education and experience, to the Personnel Manager, Central Electricity Generating Board, Regional Headquarters, Hallucks Green Road, Shirley, Solihull, Warwickshire, by 25th August, 1967.

CENTRAL ELECTRICITY GENERATING BOARD MIDLANDS REGION

Organon

Organon, Oss, Holland, manufacturers of ethical pharmaceuticals, require the services of freelance translators, resident in the United Kingdom. Candidates should be able to translate Dutch, French, or German texts in the medical and pharmaceutical field into English. Remuneration will be in accordance with the usual freelance rates. Letters of application, giving age, qualifications and experience should be addressed to Translation, C.A.D., N.V. Organon, Oss, Holland.

LIBRARIANS

BEDFORDSHIRE COUNTY COUNCIL

COUNTY LIBRARY

APPOINTMENTS are invited for a CHARGE Librarian for the Point of Branch Library (£1,220 to £1,410). Assistance may be paid. The present population of the area is 17,550 and is expected to rise by 1971.

Full details and application forms by return from Miss Shirley Hall, Bedford Chambers, Bedford.

BUCKINGHAMSHIRE EDUCATION COMMITTEE

COUNTY LIBRARIAN

APPOINTMENTS are invited for the undermentioned posts in the County Library Service:—

SENIOR ASSISTANT (Headquarters and Photographic Department).

SENIOR ASSISTANT (Headquarters and Photographic Department).

MOBILE LIBRARIAN, AP. III (£1,220 to £1,520) p.a.

Conditions of service according to Scale 3 (Administrative and Professional) and subject to medical examination.

Applications, with the names of two referees, should reach the Deputy City Librarian, Central Library, Vicarage Street, Nottingham, by Saturday, 19th August, 1967.

NOTTINGHAMSHIRE COUNTY COUNCIL

COUNTY LIBRARY

APPLICATIONS are invited from Chartered Librarians for the following posts:—

(a) HEAD LIBRARIAN, Sherwood Rise. Salary A.P. V (£1,665 to £1,965).

(b) BRANCH LIBRARIAN, Beeston. Salary A.P. III/IV (£1,220 to £1,665).

(c) SENIOR ASSISTANT LIBRARIAN, Eastwood and Retford. Salary A.P. III (£1,220 to £1,415).

Further particulars and forms of application may be obtained from the County Librarian, County Hall, West Bridgford, Nottingham. Closing date 17th August, 1967.

PEMBROKESHIRE COUNTY COUNCIL

APPLICATIONS are invited from suitably qualified persons for the appointment of BRANCH LIBRARIAN, Milford Haven and Haverfordwest. Salary, Scale N.J.C. Scale, £820 to £1,415 commencing salary within the scale according to qualifications and experience (minimum for Chartered Librarian £1,060). Milford Haven is a developing town on the brink of the Pembrokeshire Coast National Park. The library is newly built. Appointment is superannuable, subject to medical examination and to N.J.C. Conditions and Pembrokeshire County Council's notice.

Applications, giving full particulars of education, qualifications and experience, and the names of two referees, to be sent to the Clerk of the County Council, County Hall, Haverfordwest, by 19th August, 1967. Canvassing will disqualify.

LIBRARIAN

Grade A.P. I (£1,220 to £1,415).

APPLICATIONS are invited from qualified Librarians for the POST of the Brighton Technical College where the library service is being developed.

Temporary housing facilities may be available. Removal expenses up to £50 will be allowed. Lodging allowance may be payable.

Further details and forms of application from the Principal, Brighton Technical College, Great Horton Road, Bradford, 7.

EDUCATIONAL

STUDY AT HOME.—Postal Tuition for G.C.E., "O" and "A" (London University Degrees (B.A., B.Sc., B.Sc.(Econ.), B.D.) and Diplomas in Education, Commercial Subjects, Languages and Literature.—Prospectus from Dept. T.L.S., Rapid Results College, 200 Tuition House, Walpole Park, Holland Park, Oxford. (Established 1891).

LIBRARIANS

HAMPSHIRE COUNTY LIBRARY

MOBILE LIBRARIANS FOR FLEET AND BISHOP'S WALTHAM

APPLICATIONS are invited from suitably qualified persons for the above POSTS, graded A.P. I (£1,220 to £1,420) per annum.

Further details and application form from the County Librarian, 81 North Walls, Winchester, by 16th August, 1967.

THE UNIVERSITY OF HULL

SUB-LIBRARIAN (CATALOGUING)

APPLICATIONS are invited for the POST of SUB-LIBRARIAN (CATALOGUING) in the University Library, with effect from 1st October, 1967. Candidates should hold a good honours degree; relevant library experience and professional qualifications are desirable. Salary within the range £1,270 (£1,638 according to qualifications).

Further details may be obtained from the Registrar, to whom applications (three copies) must be made by 23rd August, 1967.

COUNTY BOROUGH OF HASTINGS

APPOINTMENT OF REFERENCE LIBRARIAN

APPLICATIONS are invited from Chartered Librarians for the POST of REFERENCE LIBRARIAN.

The salary to be in accordance with the Special Classes Scale for Librarians (£820 to £1,220 per annum according to qualifications and experience.

Applications stating age, qualifications and experience, together with the names and addresses of two referees, to be addressed to the Town Clerk, Central Library, Bracklesham Institute, Claremont, Hastings, Sussex, within 14 days of the publication of this advertisement.

G. J. TAYLOR, Town Clerk.
Town Hall, Hastings.

HERTS

HATFIELD COLLEGE OF TECHNOLOGY

SOCIAL SCIENCES LIBRARIAN

Hatfield College is developing a new centre for its diverse and flexible courses in Social Sciences, Business Studies, Economics and Management. This will be housed at Oakfield Lodge, near Hertford, and an experienced Librarian is required to develop the library and information service as an independent extension of the Main Library at Hatfield.

The salary scale is Principal Librarian Scale Officer, £1,725 to £2,105 and preference would be given to Chartered Librarians with some professional experience in these fields.

Further particulars from the Academic Registrar, Hatfield College of Technology, Hatfield, Herts, to whom completed applications should be sent by 19th August.

IMPERIAL COLLEGE

APPLICATIONS are invited for the following POSTS in the central library of the College, to commence in October, 1967:—

ASSISTANT CATALOGUER. Applicants must have sound cataloguing experience and hold an approved professional qualification in cataloguing. Initial salary within the range £1,105 to £1,340 per annum, plus £60 London Allowance.

LIBRARY CLERK-TYPIST. Duties will be mainly typing and duplicating in cataloguing department. Accurate copy-typing is the essential qualification. Salary within the range £550 to £670 per annum.

Annual leave is four weeks with additional days at Christmas and Easter. Superannuation.

Applications to the Librarian, Lyon Playfair Library, Imperial College, London, S.W.7, as soon as possible.

LONDON BOROUGH OF CAMDEN

LIBRARY SERVICE

1. CHILDREN'S LIBRARIAN and 2nd in charge Branch Library. A.P. Grades III-IV (£1,220-£1,665). Chartered Librarians Only.
2. SENIOR ASSISTANTS (reference, lending, cataloguing and music). Part II (Final) L.A. examination. N.J.C. special scale for librarians. £1,220 for Chartered Librarians.
3. LIBRARY ASSISTANT—Clerical Grades I-II (£315-£1,020), 5-5 years age 18 with 5 "O" levels.
4. CATALOGUE-TYPIST (£315-£735) according to age and qualifications.

London weighting allowance payable in all cases.

Giving full particulars and names of two referees, to:—
Clerk, (T.L.S.) Town Hall, Euston Road, N.W.1, by 15th August.

INFORMATION OFFICER

LIBRARIES DEPARTMENT

(A.P. III £1,220-£1,415 plus London "Weighting")

Applications from suitably experienced candidates for the above post.

Forms of application are obtainable from the Town Clerk, Town Hall, Cambridge Heath Road, London, E.2.

LIBRARIANS

KILMARNOCK PUBLIC LIBRARIES

Two vacancies exist for a REFERENCE LIBRARIAN and a CHILDREN'S LIBRARIAN. Both departments have been recently modernized and conditions are excellent. Salary scale, £1,005 to £1,415.

Applications from Chartered Librarians to the undersigned.

The Director, Dick Institute, Kilmarnock.

LONDON BOROUGH OF ISLINGTON

LIBRARIES DEPARTMENT

SENIOR ASSISTANTS

(A.P. II £1,020 to £1,220 plus London Weighting)

LIBRARIANS are required for duties in the adult lending departments. Their work will include control of staff and supervision of counters. They will also be required to give assistance in maintaining catalogues and stock records and to carry out work in connection with interlibrary loans.

Application forms may be obtained from the Chief Librarian (Ref. Senior), 48 Holloway Road, N.7, to whom completed forms should be returned by 12th August, 1967.

KENT COUNTY COUNCIL

KENT EDUCATION COMMITTEE

COUNTY LIBRARIAN

APPLICATIONS are invited for the POST of COUNTY LIBRARIAN, Maidstone, to become vacant on the retirement of the present Librarian in February 1968. Candidates should be Chartered Librarians and preferably hold a Diploma in Librarianship. Good experience in a responsible capacity of library organization and administration is essential.

Salary scale: Principal Officers' Range II £2,985 to £3,435.

Assistance with removal expenses, &c., up to £100 will be given in approved cases.

Further particulars and application forms may be obtained from the County Education Officer, Springfield, Maidstone, to whom they should be returned not later than 18th August, 1967.

KENT COUNTY COUNCIL

KENT EDUCATION COMMITTEE

COUNTY LIBRARY HEADQUARTERS

MUSIC AND DRAMA LIBRARY,—LIBRARIAN

MOBILE LIBRARY.—LIBRARIAN.

TONBRIDGE BRANCH LIBRARIANS

SOUTHBOROUGH COANCH LIBRARY.—ASSISTANT-IN-CHARGE.

APPLICATIONS are invited for these POSTS from Chartered Librarians and from those completing Library School this summer. Salary within Grade for Librarians £820 to £1,435. Point of entry on scale will depend on qualifications and experience.

Particulars and application forms from the County Librarian, Kent County Library, Springfield, Maidstone, to whom applications should be returned by 19th August.

LANCASHIRE EDUCATION COMMITTEE

PADGATE COLLEGE OF EDUCATION

Fearnhead, Warrington

Principal, J. L. Dobson, M.A., M.Ed., Ph.D.

APPLICATIONS are invited from qualified librarians for the POST OF ASSISTANT LIBRARIAN in this mixed College which has over 800 students. This post, which arises due to promotion, is second to the Tutor/Librarian and is included in the successful candidate will be responsible for the routine administration of the library. Salary will be in accordance with A.P. III-IV Grade of the N.J.C. scales and conditions, £1,020-£1,435 p.a.

Further details and an application form may be obtained from the Senior Administrative Officer at the College, to whom completed applications should be returned by 14th August, 1967.

S. MARTIN'S COLLEGE OF EDUCATION, LANCASTER

APPLICATIONS are invited for the POST of ASSISTANT LIBRARIAN. Candidates should be Chartered Librarians or have passed Part II examination of the Library Association. Students in Library Schools who completed their course in Summer, 1967, are also invited to apply. A University degree would be an advantage.

The appointment will be for Term 1st October 1967; the salary will be within the range of Grade A.P. III (£1,020 to £1,435 per annum).

S. Martin's is a New Church of England College of Education for men and women.

Further information may be obtained from the Principal.

Applications should be forwarded to the Principal, to be received not later than 24th August, 1967.

CITY OF NOTTINGHAM

PUBLIC LIBRARIES

APPLICATIONS are invited for the POST of BRANCH LIBRARIAN, Bilborough Branch Library. This branch was opened seven years ago and serves a Corporation housing estate. It has a stock of 14,000 books and the person appointed will be responsible for all book selection.

Salary on Librarian Scale, Grade 2, p.a. to £1,435 p.a., depending on qualifications and experience. A Chartered Librarian would receive £1,560 p.a.

Applications, with the names of two referees, should reach the Deputy City Librarian, Central Library, Vicarage Street, Nottingham, by Saturday, 19th August, 1967.

NOTTINGHAMSHIRE COUNTY COUNCIL

COUNTY LIBRARY

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(b) BRANCH LIBRARIAN, Beeston. Salary A.P. III/IV (£1,220 to £1,665).

(c) SENIOR ASSISTANT LIBRARIAN, Eastwood and Retford. Salary A.P. III (£1,220 to £1,415).

Further particulars and forms of application may be obtained from the County Librarian, County Hall, West Bridgford, Nottingham. Closing date 17th August, 1967.

PEMBROKESHIRE COUNTY COUNCIL

APPLICATIONS are invited from suitably qualified persons for the appointment of BRANCH LIBRARIAN, Milford Haven and Haverfordwest. Salary, Scale N.J.C. Scale, £820 to £1,415 commencing salary within the scale according to qualifications and experience (minimum for Chartered Librarian £1,060). Milford Haven is a developing town on the brink of the Pembrokeshire Coast National Park. The library is newly built. Appointment is superannuable, subject to medical examination and to N.J.C. Conditions and Pembrokeshire County Council's notice.

Applications, giving full particulars of education, qualifications and experience, and the names of two referees, to be sent to the Clerk of the County Council, County Hall, Haverfordwest, by 19th August, 1967. Canvassing will disqualify.

LIBRARIAN

Grade A.P. I (£1,220 to £1,415).

APPLICATIONS are invited from qualified Librarians for the POST at the Bradford Technical College where the library service is being developed.

Temporary housing facilities may be available. Removal expenses up to £50 will be allowed. Lodging allowance may be payable.

Further details and forms of application from the Principal, Bradford Technical College, Great Horton Road, Bradford, 7.

EDUCATIONAL

STUDY AT HOME.—Postal Tuition for G.C.E., "O" and "A" (London University Degrees (B.A., B.Sc., B.Sc.(Econ.), B.D.) and Diplomas in Education, Commercial Subjects, Languages and Literature.—Prospectus from Dept. T.L.S., Rapid Results College, 200 Tuition House, Walpole Park, Holland Park, Oxford. (Established 1891).

LIBRARIANS

THORNSMOUTH COLLEGE OF TECHNOLOGY

COLLEGE LIBRARY

Applications are invited for the following posts:—

ASSISTANT LIBRARIAN

To take charge of the Engineering Library. Candidates should preferably be graduates who have completed the Library Association Examinations or Chartered Librarians with appropriate experience. A.P. III/IV (£1,220 to £1,665).

ASSISTANT LIBRARIAN

For the Engineering Library. Librarian Scale (£820 to £1,435).

ASSISTANT LIBRARIAN

For the Special Subject Library. Librarian Scale (£820 to £1,435).

LIBRARY ASSISTANT

Clerical Grade I (£315 to £660).

CLERK/SHORTHAND TYPIST

Clerical Grade I (£315 to £660).

Commencing salaries according to qualifications and experience.

Further particulars and application forms from the Chief Librarian (Ref. Senior), Portsmouth College of Technology, Hampshire Terrace, Portsmouth, Hampshire.

UNIVERSITY OF LIVERPOOL

UNIVERSITY LIBRARY

CURATOR OF SPECIAL COLLECTIONS

APPLICATIONS are invited from candidates with good honours degrees and appropriate experience for appointment as Assistant Librarian (Grade I) with the title of Curator of Special Collections (manuscripts and early printed books). Professional qualifications in Bibliography and archive administration will be additional recommendations. Salary scale: £1,470 to £1,630 per annum; initial salary according to qualifications and experience. Further particulars may be obtained from the Registrar, by whom applications, accompanied by the names of not more than three referees, should be submitted not later than 31st August, 1967. Please quote Ref. RV/197/TLS.

(continued on back page)

PUBLIC AND UNIVERSITY APPOINTMENTS

UNIVERSITY OF HONG KONG

CHAIR OF COMPARATIVE LITERATURE

APPLICATIONS are invited for the newly established Chair of Comparative Literature in the Department of European Languages and Literature. Candidates should have a specialist knowledge of at least two literatures, of which one should preferably be English or American, in addition they should have a command of at least one European language literature other than English and have critical and historical, rather than linguistic, interests.

Annual salary (superannuable) is £5,200 fixed. The equivalent of income tax in the Colony is thereafter low (at present about £177 per for a married man with two children on this salary). There is a compulsory Superannuation Scheme (5 per cent employee, 12½ per cent employer).

First-class air passages are provided for expatriate staff and their families on first appointment and leave. Accommodation (with heavy furniture is provided at reasonable rental.

Further information and application forms may be obtained from the Association of Commonwealth Universities (Branch Office), Marlborough House, Pall Mall, London, S.W.1.

Applications close in Hong Kong and London on 15 September, 1967.

THE UNIVERSITY OF MANCHESTER

MANCHESTER M13

SENIOR LECTURER IN FRENCH

APPLICATIONS invited for this POST from candidates with special interests and qualifications in Modern French Linguistics and with special knowledge of French and the influence of language teaching. Duties commence as soon as possible. Salary range p.a.: £2,520 to £3,415 (N.J.C.). Further details and application forms (returnable by September 20th) from the Registrar.

UNIVERSITY OF THE WEST INDIES—TRINIDAD

APPLICATIONS are invited for (a) SENIOR LECTURESHIP or (b) LECTURESHIP in ENGLISH LITERATURE, interest in 17th century literature advantageous. Salary scale: (a) £2,520 to £3,405 p.a. (b) £1,850 to £2,630 p.a. Cost of living allowance: F.S.S.U. Family passage. Housing: study leave. Detailed applications (6 copies) must be received by 25 August, 1967, by persons living in the United Kingdom, the Commonwealth Caribbean, Canada, the West Indies, Mexico, Jamaica, and by all others in Inter-University Council, 31 Bedford Place, London, W.C.1. Further particulars obtainable similarly.

UNIVERSITY OF MELBOURNE

DEPARTMENT OF FRENCH

READER/SENIOR LECTURER/LECTURER

APPLICATIONS are invited for the above-mentioned position.

Qualifications: Applicants may be specialists in any field of French Studies, but should have studied in France and should hold a higher degree in French (Ph.D. or equivalent) or have served in a Senior Lectureship or Readership; the appointee would also be regarded as a suitable qualification. Only applicants with an adequate record of scholarly publication and of university teaching experience will be considered for a Readership.

Duties: The appointee will have the opportunity to share in the teaching of both pass and honours courses and to supervise postgraduate research. He will be expected to contribute to research himself. If a Reader is appointed, he will also be expected to take a major part in organizing and supervising research.

Salary:

Reader: $A8,000 per annum.

Senior Lecturer: $A7,501 per annum to $A8,250 per annum.

Lecturer: $A5,400 per annum to $A6,300 per annum.

Initial salary will be determined according to qualifications or designations.

Overseas Allowance (including Scale of F.S.S.U. type superannuation, travel and removal expenses, housing assistance and conditions of appointment are set out in the Report of the Committee on Universities (Branch Office), Marlborough House, Pall Mall, London, S.W.1.

Applications close in Australia and London, on 30th September, 1967.

OTHER VACANT APPOINTMENTS

BOOKSHOP MANAGER required for old-established but thriving Midlands bookshop; specialist and influential trade.—Write Box H.1848, The Times, E.C.4.

THE CHEMICAL SOCIETY

EDITORIAL ASSISTANTS

Several Editorial Assistants are urgently required for various duties with the Society's scientific publications. A good degree in chemistry is essential and for some duties a working knowledge of languages would be an asset.

Further particulars may be obtained from the Editor, The Chemical Society, Burlington House, London, W.1. Completed applications should be forwarded not later than August 10, 1967. 1400

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